













**Notes**  
**CSB**



NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB

11



1944-1962







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UNIVERSITY OF CALIFORNIA, BERKELEY

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BASILIAN FATHERS

Toronto 5, Canada

Procurator General  
Via della Traspontina, 18  
Roma 6

October 5, 1962.

Dear Bob:

I have been keeping a few notes about what is going on day by day. You can use any of it as you please. But I would like the original kept.

All goes well here. No sign of Bill Irwin yet. The place is lousy with Bishops of all colors.

Regards,

V.L. Kennedy

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DIARY ON THE COUNCIL

Sept. 15. Arrived in Rome today at 15:30 after a stay of one day at Maison St.Basile at Paris. New house in Paris pleased me very much. Home away from home. Too bad we cannot have the same in Rome. Unable to visit the new top floor, they have not yet broken thru the old roof for the stairway. The outside ladder was a bit "pericoloso" for my advanced years. It was a beautiful day in Paris; reminded me of the time I first saw Paris in 1931 on my way to start graduate work in Strasbourg. Paris is out of this world on a nice fall day. Trip to Rome by Alitalia Jet uneventful.

Sept. 16. Said Mass this morning at S. Maria in Traspontina on the

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Via della Conciliazione where I was welcomed by my friends the Carmelites who have been so good to me here in Rome. It is so wonderful to see St. Peter's looming up as I turn the corner from the Pensionato to go to say Mass.

Visited the Basilica of St. Peter's this afternoon. Lot of pilgrims. The main aisle is now filled with "bleachers" for the Council. Some of the seats have been installed; high-backed chairs in plastic with a padded seat. Just as glad I am not a Bishop if one has to occupy one of those seats for three to seven hours a day. The weather is very warm in Rome; must be 95 today.

Sept. 17. Weather continues to be too hot to have much ambition to go anywhere or to do much work. Went

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TO Credito Italiano to cash a check.  
Must pay for my room at the Pensionato during my absence in August; 300 lire a day, about 60 cents in Diefdollars. Cheaper than storage for all my junk.

Sept. 18. Went to CIT the Italian tourist agency to arrange for my trip to the Archeological Congress at Ravenna. Have special rate on Italian Ferrovia di Stato. Round trip costs 9.200 lire. Went to Canadian College this p.m. Nobody home. Bill Irwin has not yet returned.

Sept. 19. Went to Vatican Library and got my Tessera — admit card — for this year. Looked up a few references for the second edition of "The Saints of the Canon". Weather still very hot. Lots of tourists in Rome. No news about

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Council. Most of the regulars at the Pensionato still on vacation.

Sept. 20. Hot

Sept. 21. Went to St. John Lateran and assisted at the consecration of six secretaries of the Congregations by Pope John so that they will be eligible to take part in the Council. Mons. Dante, my boss at the S.C. of Rites — only 76 years old — looked out of place. Normally he is the Master of Ceremonies; this time he was one of the victims. Father Philippe, O.P., the youngest and handsomest makes a fine looking Archbishop. Gave him our congratulations. He knows the Basilians. Great crowds outside to see the Pope arrive and leave. What a man! He did the job under 2 hours!



Sept. 22. Announced today that they  
are closing St. Peter's to  
the public after next Wednesday until  
the opening of the Council. Reason  
given "to speed up the work of prepar-  
ation". Real reason: they found two  
bombs. This time they got them in time.  
Last month one went off. They suspect  
a religious crank who would like to  
prevent the Council being held. How  
anyone could be so silly as to think  
that one bomb or even 2 could blow up  
St. Peter's! It would need one of Mr.  
K.'s nuclear megathons to blow up that  
place. Fr. Löwe, C.S.S.R., of the S.C.  
of Rites died suddenly today.

Sept. 23. Left at 8 a.m. for Ravenna  
to attend the Congress of  
Christian Archaeology. Train went up

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the Tiber Valley to Arte and then cut thru the Apennines to the East Coast. What a hilly country. Came out on the Adriatic at Fontanara. Then along the sea-shore thru flat lands with a summer resort every few miles. This is Italy at its best. Arrived Ravenna at 2 p.m. Went to Hotel Jolly where I had a reservation. Met Mons. Manthey, the Secretary of the Institute of Archeology and my friend Mons. Frutaz. Registered at the Secretariate; fee: 7.500 lire. Gave us in return several books in a nice folder. At 5 p.m. went to official opening at the Church of St. Apollinare Nuovo. Fr. Darsi in charge. Main speech by Archbishop Staffa, Secretary of S.C. of Studies. Of course he had to talk in Latin; 50 minutes of it. A few heads nodding in sleep rather than approval.

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Feel sorry for people at the Council if this is a sample.

Sept. 24, 25, 26. At Ravenna. Met a lot of scholars from England, Germany, U.S.A. and Italy. The papers were exceptionally good, especially those of Klauser of Bonn; Rice of Edinburgh; Krautheimer of N.Y.; and Josi of Rome. Should say that the Congress was a very successful one, thanks largely to the organizing genius of Mons. Manthey, the Secretary of the P.I.C.A. Dom Mohlberg, O.S.B. was not there; but intends to carry on one more year at the Institute; he must be 85.

Sept. 27. Returned to Rome today via Bologna. A much shorter trip. Train from Bologna to Rome all first class and reserved seats. We have noth-



ing better in America. Just one stop at Florence.

The Osservatore Romano published this evening the list of some 180 "experts" for the Council. Far too many Curial canon lawyers in my opinion. Among the theologians I note Congar, De Lubac, Vaggagini, Rahner, Combes, Daniélou and Häring, C.S.S.R. The liturgists with the exception of Chavasse of Strasbourg are all apostles of the liturgical way. Scholars go back to your books! The Americans have a very good representation including Fenton of C.U.A., the others are canonists. French Canada has 2 Oblates; English Canada — nobody! These experts will attend the sessions of the Council but can only speak if asked for an opinion and, of course, have no vote.



My friends Frutaz and Antonelli of the S.C. of Rites made the list. I am glad for them since they were excluded from the preparatory commissions.

Sept. 28, 29, 30. Busy entertaining and being entertained by Jim Barth and his wife from Windsor. They missed the public audience on Wednesday but I got them into a small special audience on Saturday. The H.F. spoke in French but they were thrilled none the less.

Oct. 1. Went to the Institute to add few last notes to my revision of "The Saints of the Canon". Handed in the revision to Mons. Manthey. Am promised an immediate printing. Last time it took 3 years from the time I sent the manuscript, Oct. 1935, until



the book appeared in 1938.

More revelations on the opening of the Council in this evening's Osservatore. Cardinals and Conciliary Fathers will vest in the Vatican and accompany the Pope in procession thru St. Peter's Square to the Basilica — advancing thru two files of the Roman clergy, both secular and regular drawn up in the Piazza, everybody singing the Veni Creator. Then a Mass in honor of the S. Spiritus celebrated by the Dean of the S. College, i.e. Tisserant. Then the Book of Gospels will be enthroned on the altar. Follows the profession of Faith by the Pope and the Patres. Then the singing of the Gospel in Greek and Latin. Various prayers and an allocation by the P. Padre. General meetings

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are scheduled for Oct. 13, 16, 18, 20 in which the Council will vote on the membership of the ten commissions.

Each commission will have 24 members, 8 of these will be named by Pope John, the rest to be elected by the Council. To elect 180 members will require counting 400 thousand votes. From Oct. 22 to the 31st, General Sessions every day except Thursday and Sunday. Class starts at 9 a.m.

Oct. 2nd. It was announced today that the Pope would make a pilgrimage on Oct. 4th to Loretto and to Assisi to pray for the Council.

Osservatore publishes the details for the vesting of Cardinals and prelates for the opening. Patriarchs, Archbishops

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and Bishops in Cope; they vest in the Vatican Museum! All must be on hand at 8 a.m. Some scramble that morning to get Masses said.

Oct. 3rd. Details published about the Pope's trip to Loretto and Assisi. Special train leaves the Vatican RR Station at 7 a.m. Pope to be accompanied by 5 Cardinals and 3 cars of Vatican officials. The President of Italy is lending his special train.

Long article in Osservatore on the arrangements at St. Peter's for TV and Radio coverage of the Council. So many hundreds of meters of cable installed etc. etc. TV cameras all over the place. Monitors and commentators in the basement. The whole show will prob-

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ably be seen better on TV than anywhere in St. Peter's. I imagine that the titular Bishop of Iranninopolis, seated in the last row of the bleachers, one hundred yards from the throne will wish he were back in Australia so that he could see what is going on!

Oct. 4. The day of the pilgrimage. I followed part of it on the radio. Heard Pope John at Loretto and again at Assisi. Our friend, Fr. Basil Heiser, head of the Black Franciscans mentionned as presenting the Holy Water to the Pope as he entered the Basilica of St. Francis. It was a great day for Pope John. The Italians really gave him an ovation everywhere. President Segni and Premier Fanfani on hand to greet him. I only hope the Pope had time

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to say a few prayers.

Oct. 5. Papers filled with pictures and accounts of the Pope's trip.

Even the Communists seem to be taking credit for the grand success. Pushed off my regular altar this a.m. by a Bishop from India with a long white beard. As I left the church met three black ones from Africa showing more purple than a Roman Cardinal. From now on, we ordinary priests will be lucky if we can find an altar to say Mass. Sure fortunate that I have a room and a bed. Got notice today that the Pensionato is raising its rates 25% on November 1st. The boys who work in the Vatican are being squeezed; the Vatican raises its rates here but does not raise their salary. Perhaps they will go on strike;

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everybody else does in Italy. Right now the university professors are on strike and no secular university can begin its year.

Diary of the Council. Series II

Sat. Oct. 6. Nothing much to report today. Tomorrow they are going to consecrate two more Romans as Bishops. One is Mons. Pio Paschini, the Rector Emeritus of the Lateran. He must be 80. What price youth? Met Bishop Levesque of Hearst at the Canadian College this morning.

Oct. 7. Cardinals Leger and McGuigan are here. Today they ended the triduum at Rome for the Council by a "penitential" procession from St. Mary

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Major to St. John Lateran. Large number of Bishops and Clergy in the procession; only five curial Cardinals. Pope came to St. John Lateran for the wind-up. Spoke very well. Expressed complete confidence in the success of the Council. Says the Holy Ghost will be there and that is what counts.

Oct. 8. Went to Fiumicino by bus to meet Archbishop Flahiff. Plane from Paris was a bit late. We arrived at Hôtel de la Ville about 13.30. Went to dinner and met Archbishops O'Neill, Berry, O'Sullivan, Bishops Cody, Klein and Jennings. Went shopping afterwards to get some archiepiscopal fittings. Archbishop has very nice quarters in new part of hotel, located on Via Sistina near the Pincio. Archbishop reports

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that the house in Paris is still unfinished; they had the news of Father Corrigan's death this morning. R.I.P. He saw Professor Gilson who is still in the hospital. Gilson reports that Father Chenu is coming to the Council as theologian for a Bishop of Madagascar! Report from Paris on the permission to the clergy to dress as we do on the streets: some are wearing black, some dark grey, some just grey, some in collar and tie. Give an inch, take a mile. Gilson's advice to Father Chenu: "Soyez sage, mon père, soyez sage". That goes for all of us. Prospects of getting into St. Peter's on Thursday for the opening pretty dim at the moment. They are now issuing tickets for the Piazza; choice spots at the moment are

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for the top of the Colonnade. Nai ved-remo!

Oct. 9. The Pope has given permission for Bishops to say evening Masses on days when there is a session of the Council. Saw Father Baum this morning. Took Archbishop <Flahiff> over to Secretariate to register. Some crowd. Bernard Daly of the C.C.C. is here to cover the Council for their news agency. Yesterday afternoon they allowed the news reporters into St. Peter's to see the set-up for the Council and to show them their places and the various facilities. A few grave doubts being expressed about the ability of Vatican officials to cope with the demands of the modern day press. Fear that if the reporters do not get the

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news they want, they will make it up. We may be faced with a spate of rumors all of which will be attributed to a "high Vatican official". Best thing to do is to believe only the official communiques as they appear in the Osservatore Romano, or the C.C.C. Bulletin. All else should be taken with a large grain of salt, preferably Epson salts. Canadian Bishops did not set up a Secretariate; U.S. Bishops did at the U.P.O. on the Via della Conciliazione with a budget reported as one hundred thousand. They supply stenographers, information, etc. etc.

Anniversary Mass in St. Peter's this morning for Pius XII. Only members of the Capella Papale allowed in. They did permit people to visit the tomb in the

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Grotto; rather large numbers; this is the first indication that I have seen of an unofficial cultus. Could be that his tomb will become a place of pilgrimage like that of Pius X. Now that the S.C. of Rites has taken the first step for the beatification of Pius IX, we can expect further moves re other recent Popes; but Papa Pacelli is just too recent.

They tried out the outside illumination of St. Peter's tonight. A battery of searchlights placed at the beginning of the Via della Conciliazione lit up the whole street and the dome and facade of St. Peter's. Magnifico!

Oct. 10. Every priest, bishop, etc.  
said the Votive Mass of the

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Holy <sup>U</sup>host this morning. Tonight Mid-night Mass is permitted everywhere.

Walked up the Via della Conciliazione this morning to the Vatican. Never saw it so crowded or the traffic worse.

Great activity around the Secretariate.

Last minute registrations. Many of the Bishops in "clergyman". Met a man with

a Roman collar, light blue coat and

brown trousers. Could be from Paris,

or maybe an observer. Mons. Anthony de

Santis and Father Joe Ordning of Detroit

called this morning; they have tickets

to the opening. Mons. Hermes of Detroit

is also here. Some 20 bishops are now

here at the Pensionato; we regulars are

being pushed into the background. Rain-

ing today; hope it clears up for the

procession tomorrow. Special edition

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of the Osservatore Romano out this evening. Contains messages from President Segni, J.F. Kennedy and many others.

Diary. Series III.

Oct. 11. It was pouring rain this morning at 6:15 when I went to S. Maria in Traspontina to say Mass. Someone must have been praying; at 8 a.m. skies were clear. Beautiful day for the opening. Faced with a dilemma. To go into the Basilica and miss the procession, or watch the procession in the Piazza and then follow the ceremonies inside on TV. Chose the latter since I am not sure that my ticket gives me a good view of the ceremonies. Crowds gathering the Piazza before 7 a.m. The procession of the Conciliar Fathers started from the Bronze Gate of the

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Vatican at 8:30. Bishops in white copes and mitre, six abreast. Then the Patriarchs and Cardinals, last of all Pope John carried "more consueto". Procession took one hour and a quarter to enter the Basilica. About 50,000 in the Piazza. Mass began about 10 a.m. TV takes over here. Wonder what the separated brethren thought about that ceremony of obedience to the Pope which followed the Mass. Here's hoping this Council can come up with a shorter Profession of Faith; that part of the ceremony really dragged. The Holy Father's Latin is much less Italian sounding than that of Archbishop Felice, the Secretary of the Council. At noon, they were just half way thru the Litany of the Saints. The singing of the Gospel in Latin and Greek rather impressive; especially the

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Greek where the introduction is ten times as long as the Gospel proper. You sure have to be able to sing in that Rite. Understood three words: evangelion; kyrie eleison. Latin Gospel was the Commission to the Apostles "Going therefore". Greek gospel was the commission to Peter. The sermon of the Pope followed; began at 12.25. His voice strong and vigorous; spoke in Latin of course. Pope's voice became a bit strained at the end; bothered by a "frog" in the throat. Sermon finished at 1.05; then the doleful blessing and the announcement of the next session on Saturday at 9 a.m. Opening session ended at 1.15 p.m. Tough morning on the Patres Conciliari; five hours and fifteen minutes from the time they were to be at

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the Vatican to vest. Anxious to see the reaction of the press to that discourse of Pope John. It was nicely balanced: forward looking but yet conservative in many ways. What will the press high-light?

This afternoon St. Peter's was thrown open to the public for two hours. Took a walk up to the Piazza about 4.30 p.m. Must have been 20 thousand waiting patiently their turn to get in. A young chap from Toronto said it took him an hour to get in. Met. Dr. Quasten of CUA; exchanged views on the list of experts and a few related matters.

Wonderful torchlight parade this evening by Catholic Action Groups to St. Peter's. Pope spoke to them from his apartment. Spent a very pleasant two hours with

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Father Percy Jones of Melbourne, Australia. Priests of St. Michael's College and St. John Fisher College will remember his visit two years ago.

October 12. Went to Vatican Library

this morning. The courtyard was filled with diplomatic cars.

Pope giving special audience to representatives sent by nations to the Council.

Went to Canadian College this evening for the reception give by Jean Bruchesi, the Extraordinary Canadian Ambassador to the Council. Met most of the Canadian Bishops: Cardinals McGuigan and Leger; Archbishops Pocock, O'Neil, Flahiff, Jordan, O'Sullivan, etc. etc. A lot of my old companions at the Canadian College (1933-35): Bishops Smith, Pelletier, Gagnon, Audet, Levesque, and

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Mons. McMahon of Charlottetown, P.E.I.  
Bernard Daley of C.C.C. there. Canadian Bishops had a meeting this afternoon at the Canadian College. Can only speculate on the reason; probably to decide how they would vote for members of the 10 commissions. They start the voting tomorrow. Osservatore Romano has not yet published the 8 members picked by the Pope for each commission but the news is out on some. For the Liturgical Commission, the new Secretary is Father Antonelli, the Defensor Fidei (Devil's Advocate) of the Congregation of Rites. Is the Curia taking over? <Father Bugnini, the Secretary of our preparatory commission is not only replaced; he has been told that his services are no longer required at the

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Lateran as Professor of Liturgy. Looks bad. — not for publication>

Diary. Series IV.

Oct. 13. The rain was coming down in torrents this morning when the Patres met at 9 a.m. Archbishop of Florence said the Mass. Session opened with all being given a list of those now in the Council who had been members or consultors in the Preparatory Commissions. At the suggestion that voting begin, two cardinals objected (Liénart and Frings) and demanded that time be given to study the lists. Council dispersed in 15 minutes. This morning the Pope received the newsmen in the Sistine Chapel. Gave them a homily in French; warning them of their obligation to tell the thruth and avoid the sensational.

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They had no chance to ask questions. Imagine what would happen if J.F.K. did this at a news conference at Washington?

Went this afternoon to the faculty meeting of the Regina Mundi International Institute. About 20 present. Father Dezza presided; mostly Italians, 2 French Canadians, 2 Irish Dominicans, an Irish Augustinian, Abbot Willians, O.S.B. I was introduced as a Basilian Father from Toronto, Professor at the Pontifical Institute of Mediaeval Studies who is to give the course in English on Christian Archeology. Wine, coffee and cokes served afterwards. Three Council experts on the staff.

<Great rejoicing among the non-Romans this evening on the short meeting this morning. Round one went to the French-

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German group who blocked the attempt of the Curia to push thru their candidates for the ten Commissions. — not for publication>

This place (Pensionato Romano) is harboring some 25 Bishops, their theologians and secretaries. Mostly Italian and South American. They do not bother me.

But most of the regular boarders are furious; they are pushed off to one side in the dining room and they are having difficulty saying Mass. One of the Vatican Monsignore expressed himself in no uncertain terms at breakfast yesterday and did not care who heard him. So now we have an anti-episcopal movement.

Oct. 14. Wet weather continues. Ital-

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IAN PAPERS PUBLISH FULL ACCOUNT OF yesterday's session, high-lighting "Le divergenze nel seno al Concilio". Russian observers at the Press Conference of Pope. Other Eastern Churches who decided not to send observers figure they were double-crossed. Speculation now is that they will get on the band-wagon. Athenagoras of Constantinople is quoted as saying that the decision of Moscow "nous étonne". The story runs that Athenagoras wired the Patriarch of Russia two months ago: "Are you going to the Council, or not?" The answer, "Your telegram received." A second urgent wire for information received the answer, "Nothing to add to information contained in previous telegram". So the Orthodox Churches (Athens, Constantinople, Sofia,

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Belgrade) figured that Moscow was staying at home; they decided to do the same. Now the Russians are here and the others find themselves out on a limb which the Russians have sawed off.

Christopher Hollis poke over the Vatican Radio this evening. Quite stuffy. Had tea at the English Centre with Archbishop Flahiff, Bishop Dwyer of Reno, Abbot Willians, Canon O'Connell the English rubricist and Father O'Connor, S.J., of the Vatican Radio. <General opinion that yesterday's meeting was surprising defeat for the Curia, especially for the Secretary, Mons. Pericles Felice. As one man put it; he was neither a Pericles nor felice. Rumor has it that the French-German-Belgian entente is also determined to revise the

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list of the experts. Not for publication> Raining again tonight.

Oct. 15. Free day for the Council.

National Conferences of Bishops meeting yesterday and today to draw up their "slates" of candidates for the new Commissions. Went to the Vatican Library this morning; working on a 12th century missal used at St. Peter's in Rome.

The Osservatore Romano gave a full list of the Observers tonight; no one from Canada. The Russians are listed first. It also published the appointment of four assistant Secretaries to the Council, all Bishops, a Spaniard, a Frenchman, an American (Krol, Archbishop of Philadelphia), and a German. This is

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certainly a reaction to the situation which arose on Saturday; the implication is clear: de-emphasize the Curia!

Listening to the 6th game of the World Series tonight, coming direct on the U.S.A. Armed Forces Radio at Frankfurt, Germany. Letter from Father Wey tonight.

Oct. 16. Council met at 9 a.m. After Mass, they got down to the voting. Each voter had ten ballots with place for 16 names on each, one for each of the Commissions. The top sixteen will be members of a Commission, plus eight named by the Pope. Council adjourned about 10.30 until Saturday, to allow the votes to be tabulated. They may have abandoned the idea of a canonical election, where an absolute

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MAJORITY is required on the first two ballots. That would have taken until Christmas. The Liturgical Report is to be the first item of business next week. Had a talk and a walk with Archbishop Pocock this afternoon. He says that Cardinal McGuigan was never better. He is his old genial self.

On the voting again. It is reported that it was Cardinal Ottaviano who suggested "the relative majority on the first ballot". Objected to by Cardinals Ruffini and Roberti who insisted that Canon Law be fulfilled. It was decided to leave the decision to the Pope.

Oct. 17. Beautiful day. Council in recess while votes for commissions are counted. Had conference with

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Bernard Daly of CCC. Chat with Fred McManus on the prospects of the Liturgical Report. Long telephone conversation with Archbishop Jordan.

Bernard Daly reports that the handling of the English speaking press is very bad. We can expect some unfavorable publicity if this keeps up. It is amazing the way the Italian papers get inside information; of course they have had years of experience in dealing with Vatican affairs and have inside contacts. Heard this evening that Mons. Ronan died yesterday. Bishop Burke of Buffalo, the first casualty of the Council, heart attack. Services in Santa Susanna tomorrow and body to be shipped home by air.

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Chances look good for Archbishop Flahiff to go on the Commission for Religious. Hear that his name was on three slates: American, Canadian and German; that may not be enough; certainly will not give him an absolute majority of circa 1230. Lates rumor is that Pope John will not dispense from rules of a canonical election. This means two more ballots for election of Commissions. Curious that Cardinal Ottaviano should be the "liberal" in this instance.

Diary. Series 5.

Oct. 18. Pope named the Cardinal of Poland to the "Secretariate for Extraordinary Affairs". They deal with Council matters that do not come within the scope of the Commissions.

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Cardinal Cicognani is the President; Siri of Genoa, Montini of Milan, Confalonieri of the Consistorial, Doepner of Munich, Meyer of Chicago, Suenens of Malines and Wyszynski of Warsaw. That is even now between the Italians and the non-Italians and Cicognani with 25 years in Washington makes it perhaps  $4 \frac{1}{2}$  to  $3 \frac{1}{2}$ . If the Council gets into any "political" questions this will be a very important group. Pope also named Archbishop Naboa of Beirut as the fifth Under-Secretary of the Council; the Orientals are making their point: It is an Ecumenical Council. Had dinner this evening with Mons. Tony De Santis and Father Jos. Ordning of Detroit.

Oct. 19. Reliable sources report that only 50 of the candidates, out

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of 160 possible, for the ten Commissions received an absolute majority on the first ballot. Betting now is that the Pope will not change the canonical regulation that an absolute majority is needed on the first two ballots. If so the second ballot will be held tomorrow. However it is likely that even though the Commissions are not filled, the Council will start in on Monday on the Liturgical Report of our preparatory commission. It may be in for some revision on a conservative basis. <A very important official of the new Liturgical Commission is reported as saying: "It is a wonderful report, but, the Bishops are not ready for that sort of thing".> One wonders how Pope John is going to succeed in his wish for an

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"aggiornamento" of the Church. They have been translating that word by "renewal". It would be more accurate to say it means: "bringing the Church up to date", or making it vital and effective in the world of today.

Met Archbishop Lemieux of Ottawa today on the Via della Conciliazione; he was dressed in civies. Had a discussion with Father Baum; he is quite optimistic about the whole business. I guess I am a born pessimist. Report goes around that Pope John sent word to the "Northern" Bishops not to identify him with the Curia. I do not believe it. If true, it would be quite an escape route for the men who are so loyal to the Pope that they do not want to be associated in any anti-curial procedures.

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Oct. 20. The Italian morning paper  
"Il Messaggero" published  
the slates of the Italian Bishops and  
the Central and North Europe Bishops  
for the Commissions. The first was all  
Italian.

The Council met at 9 a.m. and had a  
four hour session. The Pope has dis-  
pensated with the rule of absolute major-  
ity; the elected members of seven of  
the ten commissions are announced; also  
the appointed members of the Liturgical  
Commission. It is amazing; about 80%  
of those elected so far are non-Italian  
and practically no one from the Curia.  
Among the Canadians who made this list  
are: Leger, Lemieux, Roy, Pocock, Martin.  
The Americans have done well too:

**Abstract**

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McIntyre, Ritter, Wright, Hallinan  
(Liturgy), Sheehan of Baltimore, and  
Fulton Sheen, Cousins, Dearden, O'Con-  
nor (rector of the American College at  
Rome), Griffiths (Auxiliary N.Y.).

Things are really looking better. I  
forgot McEntegart of Brooklyn and Alter  
of Cincinnati. The other three commis-  
sions are to be announced Monday; the  
votes are still being counted. Maybe  
we will see Archbishop Flahiff on the  
Commission for Religious. The new  
Liturgical Commission is really new.  
Only two members of the preparatory com-  
mission are on it. The Theology Com-  
mission looks very good. Cardinal Ot-  
taviano is going to have some sleepless  
nights. Of the sixteen elected only  
two are Italians; there are two Canadians

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Leger and Roy; three Americans, Dearden, Wright and Griffiths; König of Vienna; two French; one German; one Belgian; one Hollander.

The Introductory Statement of the Council issued today is a very fine piece of work. It should appeal to all men of good will.

Sunday, Oct. 21. All quiet on the Council front. Spent the day with Tony De Santis and Joe Urding, on a trip to the Alban Hills. Beautiful fall day. Had dinner at Frascati. Came back to Rome on the new Rome-Naples Autostrada; just like 401 but you pay.

Monday, Oct. 22. General session today. The results of the

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voting for the other three commissions were announced. Archbishop Flahiff elected to the Commission for Religious; Bishop Cody of London to the Commission on Studies and Schools; Belanger, Auxiliary of Montreal to Commission on the Discipline of the Sacraments; Paré of Chicoutimi on Studies and Schools. Five more U.S. Bishops elected to these three Commissions. That makes 16 Americans and 9 Canadians on the ten Commissions. I wouldn't have believed it possible.

Cardinal Gilroy of Australia was the President of this morning's session. The report on the Liturgy was introduced by Cardinal Laraona, Prefect of the S.C.R.; he asked the new Secretary, Father Antonelli to read the first sec-

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tion. Twenty of the Patres spoke; among them Cardinals Frings (Cologne), Lercaro (Bologna), Ruffini, Montini, Spellman, Döpfner (Munich), Tatsuo Dai (Tokio); Archbishops Dante (Curia), Vagnozzi (U.S. Delegate), Hurley (Durban, S.A.), Young (Australia), etc. Inside information: sixteen spoke in favor of reform, four opposed. There will be more divergency when it comes to details. However it looks rather promising that our report will be presented in its entirety; of the 24 members of the new Commission, 13 are favorable to it and it requires a two thirds majority to change any part of it. How it will do when the Council votes on the various recommendations is another matter.

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<Liturgists are indignant about the eight commissioners named by the Pope; the give-away as to who really named them is that the Superior-General of the Claretians is one, Laraona is a Claretian. Nobody ever heard of the man in connection with the Liturgy. So far I have no complete list of the Superiors General who are on the Council but it looks as though all who are "exempt" by privilege as well as by law are in it. Hope the Council does something about "exemption" by privilege; it is hard to take that the Claretians are on there and the Basilians are not. Laraona was Secretary of Sacred Congregation of Religious for years; so his community is exempt by privilege. — not for publication>

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Dear Bob:

Newsletter arrived. Thanks for the editing. The indults for the blessings (Pont. Union of Clergy) have been applied for and should be ready this week. Thanks too for the write-ups.

Cut out as much as you wish of this stuff. In fact feel free not to publish any of it. I just want a record for myself. The brethren will probably soon get tired of it, since so much of the details is incomprehensible to the ordinary Basilian.

Regards

V.L.K.

(Transcribed and original returned to Father Kennedy)

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Series 7.

Oct. 23. President Kennedy's blockade of Cuba has taken the Council off the front pages. A Bishop from Venezuela said to me this morning: "Father, we may all be dead in a week". Interesting thought. Krushchev could do a job on the Church by sending a nuclear rocket this way now. The Italians seem quite unconcerned; so far they look on the latest crisis as just one more phase of the cold war which does not concern them. How wrong they could be.

Today Archbishop Krol of Philadelphia said the Council Mass and Cardinal Spellman was the President. Continuation of debate on the Liturgy in general; among speakers, Ottaviani and Ritter (St. Louis). Then reading of the first chap-

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TER of Report, i.e. the theology of Liturgy and its role in the Church. Among the speakers: McIntyre, Godfrey, Ricketts (Lima) and Browne, O.P. A rather conservative group, but it would be difficult to go against the section of the Report; it is quite "Mediator Dei". The question of the vernacular is very much to the fore and most speakers have something to say about it, even tho the Council has not yet got to the details of the Mass, Office, etc. The Patriarch of Antioch is quoted as saying: "The Church must be Greek for the Greeks, Barbarian for the Barbarians and Latin for the Latins." I guess that puts us among the barbarians. An Indonesian Bishop is quoted as saying that the Mass in his country is followed

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by one or two hours of dancing, singing and speeches. He defends these practices as expressions of religious sentiments; on feast days the Bishop assists at these in mitre and cope.

Oct. 24. Worked in the Vatican Library this morning. Pope had a public audience in the Vatican this morning. He has not appeared at a Council meeting since the opening day, no doubt he is being briefed pretty well on what is going on.

Mass in Greek-Melchite Rite by Mons. Noaba (of Beirut) this morning. Play Daniel, Cardinal of Toledo presided at the session. Spoke: Cardinals Tisserant (Curia), Gracias, Bea (Curia), Bacci (Curia), Meyer; Archbishops Var Lierde

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(curia), Stoffa (Curia), McQuaid, Parente (Curia). The Curia predominated.

Program for November announced: No sessions from Nov. 1 to 4 — then every day except Sunday and Thursday. Judging from their present "speed", they will be still on the Liturgy most of the Fall. Bea came out with a very forceful appeal for the use of the vernacular as a means of re-union. Bacci, of course, gave the usual poetical eulogy of the beauty and the practicality of Latin <the old baloney>. One more Bishop collapsed on the way to St. Peter's. Dead is Chichester, S.J., Bishop in Rhodesia, of a heart attack.

Nov. 25 <sic>. The pressure seems to be off a bit for altars to say Mass in the morning. A lot of

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priests who just came to see what was going on have departed. Holiday for the Council today. Announced yesterday that Bishops who have urgent diocesan problems may go home with permission of the Secretary (Felice); it was first announced that special permission from the Pope was necessary to leave Rome. Expect a lot of urgent business will arise. Number of Bishops already down to 2,350 as Auxiliaries are pulling out. Talked to Bishop Smith (Pembroke) and some others today. All complain that there is too much talking going on and very little progress. Wonder if the Curia is on a "tire them out" tactic. At the present rate of progress, they will not get beyond the liturgical report this Fall. It now looks like a five year Council. Pope issued an ap-

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PEAL FOR PEACE TODAY TO THE WHOLE WORLD.

Letters today from Father Wey, Father Madden and the Secretary General. Father Schmidt, S.J., professor of liturgy at the Gregorian gave a conference on the Liturgy to the press this morning. He was superb; pointing out that the present Roman Liturgy is the liturgy of the clergy; we must make it the liturgy of the whole people of God, and if we are going to do that we must make it understandable to the Asian, the African, and even to the European who has abandoned the Church for the new religions of socialism and communism. Hope the Patres read that talk. It may wake up some of the old self-complacent <censored>.

Nov. 26 <sic, Oct.> Had no less than

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four panhandlers call on me today. They differ not at all from the Toronto variety in their stories. Asked where they got my name; somebody at the Vatican told them I was a ricco Americano.

After my experience at Holy Rosary, I have developed a very deaf ear. Rome sure has a lot of beggars and they just haunt this section now with all the strangers here for the Council.

Went to the Vatican Library this morning. Talked with Father Gerry Ferrari, O.S.B., the director of the Vatican Art Index. (His sister works for the University of St. Thomas). We indulged in the popular Roman practice of dissecting the Curia. Hear that Pope John has a wire-tap on the Council and listens in when he has time. We live and breathe

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gossip here in Rome and believe too much of it.

The Council met this morning for three and a half hours; 2,373 there. The Bishops and Abbots spoke. Cardinal Frings presided. For once the Cardinals kept quiet. Generally it was a day for the reformers as they re-acted against the Curial stand-patters of yesterday. Among the speakers were Abbot Butler of England, Abbot Prou of Solemes, Bishop Calewaert of Gand (Belgium) a member of our Commission, Bishop Bekkers of Holland. The vernacular again came up in almost every speech. All the old arguments for the Latin: principle of unity, its logical precision, its psychological and ascetical value, "a logical rational dsicip-

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line that impedes sentimental and romantic evasions (wanderings) and leads to a concrete expression of life".

Brother! On the other side: "The use of the vernacular reveals clearly the universality of Christendom; it brings out the traditions of all peoples; but above all it renders accessible to the people the rites of worship and makes possible their real participation in them". Who won that argument? Unfortunately you need votes, not logic, to win arguments in this Council.

Faculties for blessings came thru today. Real service; they were delivered to the Pensionato by a lay employee. Just have to pay for them now; rather expensive but the Vatican needs it. Report is that the Council has cost over four

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Dear Bob:

The faculties have been sent on by ordinary registered mail. The eleven have now permanent memberships in the Pont. Union of the Clergy with all the privileges and faculties as last year's group. So you can inform them at once. Cost about \$8.00 each; 4 for the inscription and 4 for the faculties granted by the Penitentiary, plus a secretarial fee.

Sincerely

V.L.K.

(Transcribed and original returned to Father Kennedy)

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Father Charles Collins (1874-1947) was preaching on the parable of the Pharisee and the Publican. He described the scene vividly, his deep booming voice accompanied by suitable and expansive gestures:

"The Publican came in and stayed at the back, knelt down and struck his breast:

'Oh Lord, I am a sinner.'

"The Pharisee went up to the front, stuck his thumbs in his vest and looking up to Heaven said:

'Oh Lord, Ain't I a dandy?' "

*anecdotes continued in, V. 54*

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A small group of Holy Name were chatting with Fathers John Glavin and Floyd Crowley after a meeting at St. Anne's Parish, Houston. One of the men asked:

"If it is not too personal, we were wondering who is the older, the pastor or the assistant?"

"That is easy", replied Father Glavin, "I taught this young man."

Father Crowley put in, "I would like to make a correction. It would be better to say that you had me in class."

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Father Floyd Crowley was not a good singer, nevertheless for Midnight Mass at St. Anne's Parish, Detroit, one Christmas Father John Glavin, pastor, put Father Luke Beuglet on as celebrant, Father Crowley as deacon and himself as subdeacon and preacher. The Mass went without incident until after the distribution of Holy Communion. The subdeacon wiped the chalice and took it to the credence table. On his return to the foot of the altar, he found Father Crowley standing in the subdeacon's place. Father Glavin moved in beside him intending to point out that the deacon should be on the step. As he approached Father Crowley whispered:

"Buster, you're deacon from here on."

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Father Floyd Crowley was a popular confessor. Many of his confreres wondered what was the secret of his success. The closest anyone came to discovering it was through a conversation overheard on a Detroit bus. Two young ladies were sitting together. One was urging the other to go to Confession:

"Next Saturday, you go to St. Anne's Church. Go to Father Crowley. You can't miss him because he has his name on his confessional. No matter what you have to tell him, I'll guarantee that when you come out you will feel like it was him committed them and not you."

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Father William Ernest Cummer (1879-1942) was fifty-nine when he was ordained. As a scholastic he was frequently taken for a priest and asked to hear Confessions. After his ordination he was appointed to St. Michael's College and a new student priest, Father Juvenal Lawlor, O.F.M., came to him and asked him to be his director for the coming year. Father Cummer hesitated and then suggested that perhaps Father Juvenal had better get a more experienced priest. Father Juvenal, not knowing about Father Cummer's recent ordination, was taken back by this hesitancy on the part of a priest who looked to be about sixty. He asked another student priest:

"Just how old does a priest have to be among the Basilians before he will become a priest's spiritual director?"

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Father Leonard Joseph Dolan (1899-1948) who was always called "Tim" by his confreres one day received a phone call from the irate mother of a boy who was in trouble at the school.

"Why can't you straighten out my boy?"

Father Dolan, exasperated and forthright answered: "My God woman, you received the sacramental grace in matrimony. I didn't."

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During his novitiate year Father Dolan heard a great deal about the famous Canadian National Exhibition from his fellow novices, Fathers Gerard Todd and Austin O'Brien. After taking his vows in the morning, he was given free time for the rest of the day and determined to see the Exhibition for himself. The scenic railway attracted him, so he bought a ticket and adventurously got into the front seat. He had this to himself until at the last minute a young lady put in beside him. At the first dip she took fright and threw herself upon Tim. He ended the ride with a mouthful of feathers from her hat and the feeling that there went his vows of the morning.

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Father Vincent Donnelly (1871-1940) was an excellent speaker, but inclined to be too long. While he was on the staff of St. Basil's College, Waco, he was invited to preach at the opening of a new church in the city. As the priests filed into the sanctuary, Father Clancy, the pastor, whispered to him:

"Make it about twenty, Vinnie."

Father Donnelly made it an hour and twenty minutes.

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Father Albert Pierre DuMouchel (1856-1925) taught Theology at the Scholasticate. One time he was taken ill and confined to his bed. Mr. Charles Coughlin was appointed to attend to his needs. Among other remedies the doctor prescribed brandy. One day a priest passing by room overheard him say:

"Nasty stuff, nasty medicine. Pour a little more Charles."

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Father Edward Joseph Hartmann(1904-1957) was stationed at St. Michael's College after his discharge from the chaplain service of the R.C.A.F. At St. Michael's he was asked to preach in St. Basil's Church every third Sunday morning. At first he drew extensively upon his Air Force experience to illustrate his sermons, then fearing that some confreres might feel he was showing off, he dropped all mention of them. A few Sundays later a friend of his overheard this conversation of a young couple:

"What was Father Hartmann talking about today? I didn't understand a word."

"Neither did I. He ought to stick to his Air Force sermons, then we would know what he was talking about."

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Shortly after Father hartmann was appointed Dean of Residence at St. Michael's College, Father Daniel Forestell, then pastor of St. Basil's Church, dropped in to visit him. He took a comfortable chair while Father Hartmann preferred to pace the floor. Father Forestell was always a strong advocate of total abstinence from liquor and suddnely he interjected into the conversation:

"Is that beer I smell?"

"No, gin", came back like a flash.

This remark put an end to lectures on total abstience on the part of the pastor for Father Hartmann's benefit.

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One day Father Hartmann remarked to a group of confreres:

"What this community needs is more followers and fewer leaders."

When he was Superior General, Father E.J. McCorkell felt duty bound to draw attention to the wearing of suitable clerical dress on the part of confreres. One day at Assumption College he met Father Hartmann in the hall dressed in sports shirt and slacks.

"What's that you've got on?" questioned Father McCorkell.

"Manual labor period, Father", came the ready answer from Father Hartmann who was rarely at loss for a neat phrase.

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Father Thomas Joseph Heydon (1857-1935) was Master of Novices one year when Father Patrick Joseph Howard (1866-1929) was the only novice. One day a group of young priests and scholastics came to the Novitiate grounds for a picnic. In the early evening they visited the scholastics who were living on the top floor. Father John A. Sullivan (1870-1913) was darting in and out of rooms in search of news. This habit was a standing joke among the confreres. Father Heydon wanted to see him and asked Father Howard:

"Where is Father Sullivan?"

"Making the stations", replied Howard.

"Look at that young man. That is edifying," observed the guileless Master of Novices who was not fully aware of Father Sullivan's eagerness for news.

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Father Robert McBrady (1848-1936) had a very pro-English bias. One day Father Heydon commented:

"Father McBrady would give his right eye to discover he was the illegitimate son of an English Lord."

One Sunday when he was past seventy, Father Heydon was sent to Mount St. Joseph, Richmond Hill, to say Mass for half a dozen sick sisters and those who looked after them. He was feeling in good fettle that Sunday and decided to preach. The Gospel was the parable of the Pharisee and the Publican.

"What was the Pharisee doing? He walked right up to the front, you know; rattling his beads, you know."

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Father Robert McBrady (1848-1936) lost his memory for faces when he was past eighty. One day Father Basil Sullivan posed as a secular priest who wanted to become a Basilian.

"What do I do to become a Basilian?"

"Make application."

"I did and was refused."

"Was any reason given?"

"My marks were too low."

Father McBrady paused a minute and then reflected out loud:

"There must be some other reason."

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Father McBrady was a grammarian with a gift for the right word and striking expressions. Even in his old age when his mind had begun to fail, his linguistic powers still functioned. One day he could not follow the directions in the Ordo, so he consulted the Superior, then Father E.J. McCorkell. After obtaining the needed help, as he left the room he remarked:

"Holy Mother the Church does not seem to be as clear-headed as She used to be."

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Father John Clement McIntyre (1905-1945) liked a drink as much as any man. Father McCorkell favored abstemiousness on the part of younger confreres. One day when Father McIntyre was stationed at St. Michael's College and Father McCorkell was Superior, Father McIntyre went to the Superior's office and complained of a cold and a slightly sore throat both of which he felt needed a drink before retiring. The answer came:

"Oh! You had better go and say some prayers."

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In the course of some light conversation at table one day, Father Edward Hartmann (1904-1957) once questioned Father Austin David O'Brien (1898-1949):

"Father O'Brien, do you find that the greatest trial of community life is living with the confreres?"

"Not the confreres, the Superiors." came the answer

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When he was Archbishop of Toronto, Denis O'Connor would go down to Pickering, his birthplace, twice a year and spend a few days with the pastor. His secretary was Father J.M. Cruise, a priest of more than ordinary holiness. One visit he confided to the pastor, then Father James Sheridan:

"Father, I hope you never have to live with a saint."

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Father Peter O'Donohue (1846-1915) was a priest of regular habits. It was his custom to take a bath at four o'clock every Saturday afternoon. When Father Daniel Dillon (1889-1948) was a scholastic living at the Novitiate, he began to take a bath at three o'clock as a good way to break the strain of a solid afternoon of studying. Father O'Donohue noticed that someone was using the tub ahead of him and soon took it up with Mr. Dillon:

"Mr. Dillon, you take a bath at three?"

"Yes, Father."

"I take mine at four. I want a clean tub."

"But, Father, I am careful to clean it."

"I want a dry tub for my bath."

Mr. Dillon changed his bath time.

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Once in his younger days Father Edward J. O'Neill (1856-1935) prepared and carefully memorized an elaborate sermon for St. Basil's Church. In the pulpit his mind went blank in the middle of it. After an embarrassing silence he announced:

"My dear brethren. I regret that I have lost the thread of my discourse."

Down he came and practically never again entered that pulpit.

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When he was pastor of St. Anne's Parish, Houston, Father Thomas Patrick O'Rourke (1889-1955) one Easter Monday morning called in his two assistants, Fathers Gerald McAlpine (1907-1957) and Vincent Fullerton. He told them:

"You have had a busy time at Holy Week and there won't be much doing in the parish this week. If anything does come up, I can get help from St. Thomas. They are on holidays and you deserve one. You had better go to San Antonio. Here's the key to the Lincoln Zephyr, and here is \$75.00. Now, I can give you 72 hours leave, after that you are on your own. Be back for Sunday."

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Father Michael Joseph Pickett (1876-1949) was preaching one day when a baby began to cry. The mother tried in vain to quiet the child, but the squalling continued and she decided to take the baby outside in order to stop disturbing the netire congregation and the preacher. The moment she got up, Father Pickett roared:

"Don't leave lady. If I can't outshout your child, it's time for me to quit."

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Father Pickett enlisted as a chaplain in the Canadian Army in 1916 at a time when there was an acute shortage of chaplains. He was rushed from the enlisting depot to a ship bound for France, without any period of basic training. He arose early on his first morning on board ship and noticed an officer also pacing the deck. This man was obviously of high rank with gold braid and a red ribbon band on his hat. Father Pickett felt it would not do to greet him with less than his proper rank, so he gave him the highest that came to his mind:

"Good morning, Sergeant."

"My God man! Where do you come from?" exclaimed a stricken Major General.

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When Father Michael Pickett first came to St. Michael's College the lay teachers on the staff wore soutanes, as did Mr. Michael Perry the venerable sacristan of St. Basil's Church. It was in the days before frequent communion but Father Pickett learned that the students were expected to go to Confession once a month. After spending two weeks getting ready for his first Confession in the College, he asked another boy to help him choose a priest. Full of fun the boy indicated Mickey Perry's room. Father Pickett went in. There was a prie-dieu there and as luck would have it Mickey was sitting in a chair beside it. Down he dropped and began. Mickey tried to stop him, but after spending so much time getting ready, he was not going to be stopped until he had had his say.

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Father John Clifton Plomer (1875-1926) was a fastidious Englishman. He never allowed people into his room at St. Michael's College. Even the maids left clean sheets on a paper outside his door and he changed the bed linen himself. One day the lock on his door did not catch. Some students of Philosophy discovered this and entered. They found a tin of expensive cigarettes and smoked them, leavin long butts which they arranged on the floor to spell:

"Thanks, Bill."

Next time he entered the classroom, the students wondered what would happen. Father Plomer cleared his throat and announced: "I want you gentlemen to understand that my name is not Bill. It is John." With that the incident was closed.

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Father T.A. MacDonald was a bundle of excitable energy when he was superior of Assumption College. As Father Emil J. Plourde (1879-1934), always called "Jig" by his confreres, was nearing the end and preparations were made to anoint him, Father MacDonald became excited and to calm him down, Father Plourde admonished him:

"Take it easy. After all I am the one who is dying."

\* \* \* \* \*

Father Richard Thomas Burke (1859-1941) was Local Superior at St. Anne's Church, Detroit in the year 1929-1930 when Father M.J. Ryan was pastor. One day Father Austin O'Brien asked permission to go out one evening and was refused. He felt that his request was reasonable

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and Father Burke's refusal made him boiling mad. He went upstairs and unburdened himself to Father Plourde who talked to him about obedience and calmed him down. A day or two later Father Plourde asked a like permission and was refused by Father Burke, a firm believer in staying in after six o'clock. Father Plourde reacted to the refusal and rushed upstairs:

"Sham! Do you remember that talk on obedience that I gave you?"

"Yes, Jake."

"Give it back to me fast."

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Father Francis Andrew Rafferty (1879-1960) was a tall, frail man. His mind became diseased while he was at St. Basil's College, Waco, and he was recalled to Toronto and stationed at the Novitiate where it was hoped that his Master of Novices, Father Jean Aboulin (1841-1931) might be able to help him. During the life of a saint after supper one evening, early in October of 1906, Father Rafferty's tendency to violence broke loose and he struck Mr. Théophile Bézaire, a novice from France. Father Aboulin quietly admonished him:

"That is very wrong, Father."

"That is all right", replied Father Rafferty.

"That is not all right."

After a couple more exchanges, Father

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Rafferty agreed that it was not all right, that it was very wrong. Later that evening Father Rafferty was taken to an institution in Montreal. Of the outcome of this episode a community wit observed:

"He struck the wrong novice. If he had hit an Irishman, he would still be free."

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During the year that Father R.T. Burke held a one year appointment as Local Superior at St. Anne's Parish, Detroit, his old-country Irish manners were a source of annoyance to old and young confreres. Father Thomas Roach (1873-1936) was somewhat fed up by the time he came to take his holidays. To Father Austin O'Brien who was acting Treasurer he said:

"I have permission for \$75, but you give me \$100."

As he was leaving the House, almost as an afterthought he called back to Father O'Brien:

"If you see Burke, tell him I've gone to Toronto."

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Father William Roach (1875-1961) was a younger brother of Father Thomas Roach and totally unlike him in physique and temperament. When he was on his death-bed and not completely aware of what he was saying, he rambled on about a trip with another priest in the horse and buggy days. It soon appeared that each wanted to go in different directions.

"How did you settle it?"

"I made him get out and walk."

An hour later he died.

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Father John Aloysius Sullivan (1870-1913) was a born detective and many of his contemporaries maintained that if he had taken up this profession he would have become world famous. If there was any community news going the rounds, he got it first; if a visitor came to the House, Father Sullivan was regularly the first to greet him. One year while coming back from Texas, Father Vincent Donnelly determined that Father Sullivan would not be the first to greet him when he came to St. Michael's College. Walking along St. Joseph Street would give Father Sullivan ample time to spot him, therefore he got off the trolley at St. Mary Street. Behold at the stop, waiting to cross the street was Father Sullivan on his way back to the College.

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Father John Read Teefy (1848-1911) was a celebrated preacher of the philosophical type who loved an orderly discourse. His duties as Superior of St. Michael's College sometimes kept him from fully preparing his sermons with the result that he would get bogged down in the development of his theme. When this happened he fell back on a prepared formula:

"Some day or other, my dear brethern, the sun will rise over the eastern hills and tint the waters of Lake Ontario, and you and I will not be there to see it."

He would pause to let this fine, rolling sentence sink in and during this dramatic interval of a few moments would pick up the thread of his discourse.

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Father Joseph Jeremiah Timmons (1912-1956) and Msgr. Thomas Fulton, Chancellor of the Archdiocese of Toronto, grew up together in St. Catharines.

When the young prelate was made a Domestic Prelate, Father Timmons sent him this letter of congratulations:

"Dear Tom:

They must be hard up for Domestic Prelates.

Yours, Joe."

Msgr. Fulton acknowledged it:

"Dear Joe:

Flattery will get you nowhere.

Yours, Tom."

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Father Thomas James Vahey (1898-1955) was a vigorous personality who commanded the attention of those who heard him both in the classroom and from the pulpit. For this reason he was often asked in the last decade of his life to give some advice on preaching to the newly ordained priests at St. Basil's Seminary. He invariably urged them:

"Get an S.T.D. for your preaching.  
Stick to Dogma."

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Father Francis Mary Walsh (1842-1914), always called Père Welch, was a good preacher but no one could be sure of what he would say in the pulpit. A few months after the death of a confrere who had put off too long receiving the last sacraments, it came his turn to preach in St. Basil's Church and on Extreme Unction.

"Don't put off receiving the last Sacraments. You may die. People die without them. Priests die without them."

Then pointing dramatically to the room on the priests' flat next to St. Basil's Church, he thundered:

"A priest died in that room without them."

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Father Grace Agius had been manager of St. Michael's College Farm for several years. When the Annesi Farm was sold in the Spring of 1951, he had been away from academic work for some years.

Father McCorkell, Superior General at the time, wondered where he would best fit in and therefore asked him what he would like to do next year. Father Agius answered:

"When the time comes that I have to tell the Superior General what I want to do, I'll ask for a bull of secularization."

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Fathers Claude Arnold and Bernard Black were graduate students together at the University of Michigan. One day in Ann Arbor their conversation turned to the reason for confreres who are hard to get along with. Father Arnold brought the discussion to a close with this observation:

"I suppose God gave them a vocation to spare some poor woman and her children."

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During the summer that he applied for admission to the Novitiate, Father David Bauer was playing baseball for a team that was in running for a championship. After receiving his letter of acceptance, he told the manager that he would have to leave the team at the end of August. The manager thought for a few minutes and then said:

"Well I guess you may be right, Dave. We'll be sorry to lose you, but after all why should you work for a living all your life."

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When Father Louis Bondy spent a summer at Strawberry Island he not only tanned, he turned very dark. On one occasion he took Father Henry Carr, then Superior General, on a motorboat trip up the Severen River. At one lock, Father Carr and the other priests on the trip got out and engaged the lock-keeper in conversation while Father Bondy adjusted the engine and put the boat into the lock. The lock-keeper inquired:

"Is that your Indian guide?"

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## ANECDOTES, FATHER VICTOR BREZIK 100

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When Father Victor Brezik was a graduate student at St. Michael's College and Father Terence McLaughlin was Superior, one day Father Brezik preached to the Junior Sodality. A recreation master overheard two first year high school boys discussing the preacher.

"That was an old priest who preached today."

"I bet you he was at least fifty."

"Older than that, sixty, maybe even as old as Father McLaughlin."

Father Brezik was in his early 30's but partly bald and Father McLaughlin had just turned 40 but had a lot of grey hairs.

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Father John A. Burke was an alternate delegate to the 1960 General Chapter who was summoned when the elected delegate became sick. The capitulants had already expressed dissatisfaction with the previous administration by not re-electing most of them. They wanted to make certain that the newly elected Curia would carry out their wishes. When shown a resolution designed to bind the General Council to a certain course of action, Father Burke observed:

"This matter is already covered by the Constitutions. If the Council won't keep the Constitutions, they won't keep the resolution."

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Father Carr was taken seriously ill in his 81st year and was taken to a Vancouver hospital for treatment. After he recovered and returned home he observed:

"When I went to the hospital, I knew that I might die and I was resigned to it. At the hospital when the doctor told me how serious my condition was, with death staring me in the face, I was not as ready to accept it as when I was leaving St. Mark's to enter the hospital."

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One day the telephone rang in the Rosenberg rectory and Father Vincent Fullerton answered it.

"Father Embser speaking. Could you and Father Collins preach our retreat at St. Thomas?"

Father Fullerton agreed and told Father John Collins who said:

"I'll bet we were not first choice. We'd be second or even thrid choice."

Father Collins did not let it go at that. He made enquiries and found out that the Mexican Missionaries were in fact the fifth choice, the other four having delcined.

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After the Corpus Christi procession at St. Basil's Church, Toronto, in 1948, Father Rudolph Diemer came in late for dinner in the St. Michael's refectory. The meat served that meal was an unappetizing bit of cold tongue. The usually cheerful pastor was tired and hungry. He took one look at it and muttered:

"I don't want anything that comes out of the mouth of an animal. Bring me a boiled egg."

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In the course of a conversation, some confreres once remarked how different brothers sometimes are. Father Paul Donohar was in this group and someone asked him:

"Take for instance, did Ned ever play any games as a boy?"

"Ned had a promising athletic future cut short by an accident."

"May I ask what kind of accident?"

"Once he stooped to pick up two ping pong balls at the same time and suffered a hernia."



When St. Basil's Church, Ottawa, was opened, its style of architecture attracted considerable attention. One evening, Father Wilfrid Dwyer was showing a small group of Baptists and their minister around it. He was an interesting conversationalist, though apt to monopolize the talk. While showing the group a ciborium he launched into a long explanation of the sixth Chapter of St. John. When he finished one member of the group asked:

"Do you ever preach in this church?"

Before Father Dwyer could answer, the minister jumped at this opening:

"What do you think he has been doing for the past ten minutes?"

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During the first year of Father Terence McLaughlin's term as Superior of St. Michael's College, it happened that Father Wilfrid Dwyer slept in for meditation one morning. For some reason he did not report to the Superior in his office, instead he mentioned the fact to him in the presence of several confreres. Quickly came Father McLaughlin's retort:

"You reported in public, do you want your rebuke in public?"

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When the Curial House was still located in St. Basil's Seminary building, Father Samuel Femiano, as a scholastic, was appointed secretary to the then Superior General, Father George Flahiff. He was an enthusiast for many projects, academic, apostolic, etc. One day Father Flahiff asked the Secretary General, then Father Robert Scollard,

"Where is Mr. Femiano?"

"Sam is a man with many irons in the fire."

"In many fires", corrected Father Flahiff somewhat disappointed at not being able to locate him.

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When the Grey Nuns were leaving the charge of the domestic affairs of St. Michael's College, the priests of the College put on a party for them to which they invited the priests and scholastics of St. Basil's Seminary. It was summer time and in the absence of the entire Council, Father Francis Firth was in charge. Before the invitation was delivered to him, a few had presumed permission to attend. When others went to him for permission, he refused anyone and sent for those who had gone. The priests at the College promptly labelled his temporary administration:

"Firth control".

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Father Francis Firth used to suffer nightmares during his sleep. When he was a student priest at the Institute House, he would injure his fingers on the rough block wall of his room as he tossed around in bed. Sometimes he would pound the wall as if hitting something that annoyed him. One day Father Louis Bondy noticed Father Firth's bandaged fingers. He asked what happened. Father Firth ignored the question. About five minutes later it was repeated and this time it could not be ignored. Truthfully Father Firth answered:

"I was dreaming last night — about the Superior."

The Superior was Father George Flahiff.

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The year that Father Terence Forestell completed his novitiate year, his parents rented a cottage in Muskoka for the month of August. After spending two weeks at it, they came down for his profession. They asked him whether he would like to spend his holidays, novices still got holidays at that time, at the cottage in Muskoka, or would he prefer to go back to home in Fort Erie. His answer came at once in the form of a question:

"What would I be doing in Muskoka with a vow of chastity?"

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During the War of 1914-1918, St. Michael's College was quite short of staff. When Fathers John Glavin and William Joseph Storey (1895-1944) were appointed to St. Michael's after their profession in 1917, Father Henry Carr, then the Superior, named them recreation masters. At the same time Fathers E.J. McCorkell and J.T. Muckle undertook to get them registered in the University. A few days later they began their classes. Shortly afterwards Father Carr received complaints that the recreation masters were not on the job. He called them into his office:

"What course are you in?"

"Science for teachers", came the proud reply.

"No. You are in the General Course."

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Geology."

Because they were born on the same day  
and professed on the same day, he added  
as an afterthought:

"And you can toss for it."

The Chemistry and the Geology laboratory  
periods were on different days and there-  
fore one of them could always be around  
for recreation duties.

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Father Thomas Hayes (1861-1928), "Guv" to his confreres, was treasurer at St. Michael's College when Father John Spratt and his brother, Peter, were students. Once there was some delay in paying their bill and Father Hayes let his concern be known. When the money did come, Peter did not give the cheque to Father Hayes. He cashed it for one hundred one dollar bills. He removed one and gave the rest to Father Hayes: "One hundred dollars, Father."

Father Hayes was delighted, but prudently counted the money, twice.

"Only \$99, Pete."

"Give me that money and let me count it again." Pete now added the missing bill.

"One hundred dollars, Father."

He made Father Hayes count it twice more.

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Father Charles Lavery was always willing to undertake public relations work and never shrank back in the presence of dignitaries. The year after his ordination, he was made chaplain to Archbishop McGuigan on the occasion of the next ordination. After the ceremony he was placed next to His Grace at the breakfast table. To make conversation the Archbishop enquired:

"How many were there in your ordination class, Father?"

"Twelve, Your Grace."

"I hope you will not be the Judas of the group, Father."

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One warm summer day, Father Edward Lee was sent over to Detroit from Assumption College to say the last two Masses in a parish where the pastor insisted that the celebrant preach at his own Masses. No Sunday was too hot to excuse from a sermon in this parish. After a lengthy list of announcements, Father Lee read the Epistle and then the Gospel, the parable of the Pharisee and the Publican. He then began this sermon:

"My dear brethern. The story of today's Gospel is so perfectly clear that any comment of mine upon it would be superfluous; but for the sake of the psychology of repetition, I shall read it to you once more."

That was his entire sermon.

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When they were scholastics at St. Michael's College, Fathers Eugene Burbott (1921-1962) and Harold O'Leary asked permission of Father E.J. McCorkell, then the Superior Gneral, to attend summer school at the University of Detroit and so finish work on the M.A. degree in Education.

"Oh! I don't like to see you running off to summer school every year. You don't get any relaxation."

"But, Father, four or five of us get together on Saturday or Sunday and rent a sailboat for a couple of hours. We go out on Lake St. Clair, anchor and have a swim, and get some sun. And it only costs us about a quarter each."

"Oh! Twenty-five cents is quite reasonable for an afternoon in the sun. But

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I am prejudiced against sailboats and canoes. There were nine Dominicans drowned in some kind of a sailboat up around Ottawa. If that happened to us, it would be the wrong ones who would get drowned."

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Fathers Matthew Killoran and Floyd Crowley (1902-1956) were recreation masters at St. Michael's College during Father McCorkell's first term as Superior. They followed the college hockey team faithfully, attending all the afternoon games. This year the team made the play-offs and these games were at night. As scholastics they hesitated about asking permission to go out at night. Then came a crucial game and they got up enough

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courage to ask, alleging in part the wisdom of having someone to keep an eye on the boarders who would be there. Father McCorkell weighed the matter out loud: Reasons for going, reasons for not going and they were told:

"You go and I'll see."

They did not know whether this gave them permission or whether it meant leave the room and come back when I have made up my mind. They decided to take it as a permission.

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One year when he was making the canonical visitation of St. Michael's College Father E.J. McCorkell heard complaints of a heavy schedule from the High School teachers. When Father Ronald Cullen's turn for an interview came, he asked him to go through his week's work. It began with out of town Sunday work from which he got back about 11:00 p.m. on Sunday night and rose the next morning at 5:30 to face a full load of teaching with no spares. Before class he went out to a convent to say Mass and in the evening he went out with a hockey team as coach. To all this Father McCorkell replied:

"Yes, I can see that you are so busy you haven't had time to shave today."

The visitation was then practically at an end.

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Once Father E.J. McCorkell was invited to a small clerical banquet. During the speeches a Jesuit was called upon and thinking that he ought to give the gathering something worthwhile launched out on a talk on obedience. It was not exactly what the group expected, but was so well received that the next speaker, a Franciscan, spoke about St. Francis and Our Lady Poverty. Father McCorkell's turn came next. He began:

"I have listened with edification and with profit to the words of the previous speakers. Obedience! Poverty! I guess the Basilians had better stick to Chastity," remarked amid an outburst of laughter.

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One day a delegation of students came to Father McCorkell's office at St. Michael's to complain about the meals. He realized that they had some cause for complaint but it would be difficult to make Father Joseph Walsh, the Treasurer understand this, and he was wondering how he could besthandle the situation. Just then he noticed that the spokesman for the delegation had forgotten to fasten a couple of buttons on his fly. When it came his turn to say something, Father McCorkell began by advising the spokesman:

"If you don't fasten those buttons, something may come popping out."

This remark took all the force out of the complaint.

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Father E.J. McCorkell, as a scholastic, one day returned late from a free afternoon to the Scholasticate then on the top floor of the Holy Rosary Novitiate. Father Albert DuMouchel (1856-1925) was Master of Scholastics and not an easy man to approach under such circumstances. As luck would have it, Father DuMouchel was walking up and down in front of the Novitiate just as Father McCorkell turned the corner. There was nothing for it, but report.

"I am late getting back this afternoon, Father."

"Would you have reported if I hadn't seen you?"

"That, Father, is a contingency that hasn't arisen."

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During the years that Father T.A. MacDonald was treasurer at St. Michael's College, Father E.J. McCorkell, then Superior General, once asked him to take him along the next time he went out to visit the Annesi Farm. At Thornhill he asked Father MacDonald to stop for a moment at Lady Windle's house. Father MacDonald had dressed for an inspection of the farm and chose to remain in the car. Some minutes later he was forced to go in for a cup of tea. He greeted the widow of Sir Bertram Windle as Mrs. Windle and referred to her niece, Miss Marjorie Nator as Miss Windle. When they resumed the trip to the farm, Father McCorkell burst out:

"You not only dressed like a farmer, you acted like one.

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Father T.A. MacDonald noticed that Father David Bauer had been transferred from St. Michael's College School to St. Mark's College by the 1961 annual appointments. He questioned the move:

"What will he do? He can't teach English."

"No", agreed Father Hugh Mallon.

"Nor does he know enough Philosophy to teach that subject."

"Agreed, he does not", put in Father Hugh Mallon.

"Tell me, is there anything he can do at St. Mark's?"

"Yes, he can be Director of the Newman Club", replied Father Mallon.

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Father Hugh Haffey directed a very successful campaign for funds to build St. John Fisher College. In view of this one confrere asked in 1948:

"Do you think Father Haffey is too old to be made a Bishop?"

"I think the Church is too old to make Father Haffey a Bishop," put in Father T.P. McLaughlin.

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One Saturday afternoon in June 1962, Father Eugne Malley remembered that he had to get faculties for a priest who was replacing the regular confessor of the Sisters at St. Bernard's Convent. He called the Vicar General, but Bishop Allen was out. In desperation he called the Chancery Office and asked for Msgr. Fulton, the Chancellor:

"Monsignor Fulton does not come in on Saturday afternoons", came the answer.

"Is anybody there?", thinking he was speaking with the janitor.

"Well I am here."

"But I mean with authority."

"Well I am Archbishop Pocock", came the reluctant reply.

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Over the main altar of St. Basil's Seminary are three stained glass windows depicting St. Francis, St. Basil and St. Thomas Aquinas. The narrow windows and the artist's tendency to non-representational art make it a trifle difficult to recognize these saints. One day Father Malley was holding his first bi-monthly conference with a newly professed scholastic:

"How are you getting along?"

"Fine, Father."

"Anything in the Seminary disturb you?"

"Only the stained glass window of the Blessed Virgin. It distracts me when I am in the chapel."

"Which window of the Blessed Virgin?"

"The one behind the altar where the windows show the three who stood at the foot of the cross: the Blessed Virgin, St. Mary Magdalene and St. John, Father."

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On April 16, 1948, the University of Michigan Alumni in Toronto arranged a dinner at the Old Mill with a cocktail hour preceding. Fathers Hugh Mallon and Robert Scollard were given permission to attend. They agreed to leave about 5:30 so as to arrive about half an hour before the dinner would begin. In setting this hour Father Mallon remarked:

"We don't want to appear too eager for the cocktail hour."

Father Scollard was not ready at 5:40 and Father Mallon came to get him with the words:

"We don't want to appear too indifferent to that cocktail hour."

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Father Michael Oliver served as pastor of Holy Rosary Church and St. Basil's Church in Toronto for a number of years. One day in a group of diocesan priests he sort of boasted of his fidelity to his duties:

"In three years I have not missed a Sunday in the pulpit."

"Too long", put in Monsignor Cline.

"The people deserve a break."

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Father Edward Pappert asked Father E.J. McCorkell, then Superior General, for permission to change the Will he had made as a novice. He was told that this permission would have to come from Rome and that it might take a little time to get it. Some months later he received a brief note from Father McCorkell:

"Rescript arrived. If you haven't changed your mind, you may change your Will."

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One afternoon in the summer of 1942, when conscription fever for the war of 1939-1945 was at its height in Toronto, Father Edward Pappert went over to the corner drug store without bothering to put on his clerical collar. A middle aged woman with a marked English accent stopped him:

"Young man, why are you not in uniform?"

"Sh! Don't tell anyone. I am a German spy", came the quick answer. Before she could recover from the shock, Father Pappert had found a safe refuge.

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When Joe Louis was at the height of his career as champion heavyweight boxer, Father Simon Perdue once remarked to Father Edward Joseph Tighe (1890-1944):

"Colonel, if things had been a little bit different I might now have a twenty two year old son who could beat Joe Louis."

Father Tighe was silent for a minute, then he came out with:

"A lot would depend on the mother, Si."

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The General Chapter of 1960 elected Father A. John Ruth to the General Council. When the elections were made public, one wit remarked:

"At least this new Council will not be ruthless."

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One day Father E.J. McCorkell called in Father Norbert Ruth and told him:

"There are two retreats to be preached to the Notre Dame Sisters at Waterdown this year, one at Easter and the other late in the summer. You can have your choice. Of course, you may be busy in the summer. You may be moved. You may be studying. Oh! You may be doing anything. You had better take the early retreat."

"But, Father, I have four first cousins who may be making that retreat."

"Oh! They don't know you well enough to know that you are not a holy man."

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Father Norbert Ruth was a methodical German with his way of doing things.

Father Arthur O'Leary was of Irish descent with at times a trace of stubbornness in clinging to his opinion.

One day he irked Father Ruth who afterwards peevishly remarked to a confrere:

"Father O'Leary is a simple soul. He has only one appetite, the irascible."

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One Christmas Father Robert Scollard was sent to help the pastor of Colgan. On arrival he learned that he would be expected to sing a High Mass at Midnight in the Mission Church at Tottenham. It would be the first Midnight Mass in this church in thirty years. The man who drove Father Scollard back to the rectory remarked how lovely everything had been. To which Father Scollard, a non-singer, added:

"It is too bad that you couldn't have had a singer for this Midnight Mass."

"My wife plays the organ and she was just saying that the new generation of priests cannot sing like the old", agreed the driver.

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Father Wilfrid Sharpe was called upon to preach the annual retreat to the priests at St. Michael's College in August of 1960. During a conference on obedience he put this question:

"A superior may sometimes reflect that being a superior would not be too difficult if all confreres were like Father N... Would your name be the first to come to his mind? Would it be the second? Or, would you even receive an honorable mention?"

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Father Basil Sullivan was never noted for the orderly arrangement of things in the Registrar's office at St. Michael's College. One night two burglars broke into Teefy Hall, took the door of his office off its hinges, opened and scattered the contents of several drawers. When this became known at the breakfast table, Father Leonard Rush reconstructed the scene as the burglars broke into the office:

"Somebody has been here before us"  
cried the leader to his companion.

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After his appointment as pastor of St. John the Baptist Church, Amherstburg, Father Vincent Thomson decided to win the favor of the French element by brushing up on his French enough to be able to hear Confessions in French. By dint of hard work he got up a few set phrases of counsel and formulas for giving a penance. The first time he tried his memorized formula the following came to him in perfect English:

"Father, What did you say my penance was?"

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Archbishop McGuigan was somewhat deaf in one ear. When Father Maurice Whelan was ordained, he did not answer the "Promitto" after the charge of obedience loud enough for the Archbishop to hear it.

"Say it again", commanded the prelate, and Father Whelan complied.

"Say it as if you meant it", groused the Archbishop as he made Father Whelan repeat it a third time.

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## ANECDOTES, FATHER CHARLES ARMSTRONG 142

Father Charles Armstrong, Director of Athletics at Assumption High School, put on an athletic awards night in May of 1948. The Philadelphia Athletics of the American Baseball League were playing in Detroit at that time and through the good offices of Father Frank Walsh, his classmate and a personal friend of Connie Mack the owner and manager of the team, Connie, his star pitcher, Phil Marchildon, and a couple of other players attended as honored guests. The Windsor Star sent a reporter and a photographer to cover the event. Pictures of various teams and their coaches were taken with the celebrities. Towards the end of the gathering, Father Armstrong called to Father Francis Mallon:

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"You taught Phil Marchildon at St. Michael's. Come and have your picture taken with him."

The genial Alumni Director was never an athlete but he readily agreed to a picture of teacher and pupil. Next morning Father Armstrong thumbed through the paper to see what pictures had been used. There was only one and its caption read:

"Assumption priest visited by former student, Father Frank Mallon is seen with star pitcher Phil Marchildon whom he taught in Toronto before coming to Windsor."

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Father Hubert Coughlin went swimming at Strawberry Island in July, 1946, and incautiously stayed too long in the sun. He was badly sunburned. Looking at his burning red back, one confrere ventured an aside:

"It looks like beefsteak from the back."

To this Father Norbert Ruth added:

"And from the front it looks like pot roast."

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Father T.A. MacDonald faithfully kept the rule that obliged the Superior to preach regularly to the students. At Assumption College he developed the habit of using the phrase:

"My dear boys, picture to yourselves ..."

One day he took for his topic, sanctifying grace. Without thinking he used the words:

"My dear boys, picture to yourselves grace."

An unchurchlike titter filled the chapel because that week a famous actress named "Grace" was playing in Detroit.

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One day Father Joseph Timmons asked Father T.P. McLaughlin, then Superior of St. Michael's College, for permission to go out and play a game of golf. It was a time when some of the older priests openly opposed the playing of golf as a waste of time and as an unnecessary expense. In a sense Father McLaughlin was on the spot. His answer would be the equivalent of taking sides. He neatly turned the request:

"There are some things you simply don't ask the Superior. Just go."

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When Father Joseph Wey was Local Superior at the Institute House, a confrere once informed him that another Superior was revising the Local Rule for his House and enlarging it. To this Father Wey observed:

"All Rules can be reduced to two. Do a day's work. Do the work the Superior gives you to do."

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When Father Matthew Killoran was at St. Michael's College, he frequently had Sunday work at Newmarket where Dr. W.D. Muckle, brother of Father Joseph Muckle, was pastor. The two became very friendly. Some years later when Dr. Muckle died, Father Robert Scollard sent word to Father Killoran, then an assistant at St. Anne's Parish, Detroit. He asked permission to come to the funeral and was refused by Father Stanley Lynch who decided to come himself. In a letter to Father Scollard, Father Killoran explained:

"Father Lynch had final vows. Therefore he came."

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Father Matthew Killoran did not particularly enjoy his year on the Mexican Missions, 1935-1936, as the lone Missionary. Father Daniel Dillon knew this and when the appointments were made he let Father Killoran know privately that he had been appointed Treasurer at Assumption College. The appointment would be made public after the evening meal on Friday of the annual retreat for priests at St. Michael's College. Father Killoran took the information as a tacit permission to come north for the retreat and so be ready to start his new duties immediately afterwards. The retreat was being held in the third week of August and there would not be much time to prepare for the opening of school.

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Father Henry Carr, Superior General, spotted him at the retreat the first day, called him in and asked:

"What are you doing here."

"I came north because I am going to Assumption College."

"The appointments have not been published. Take the night train back to Texas."

Father John Glavin was Treasurer of St. Michael's and a member of the General Council. He sympathized with Father Killoran and as he drove him to the train offered to pay for a seat in the chair car.

"What would I be doing sitting down after that kick in the pants", expostulated Father Killoran.

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On day at St. Michael's College when Father Daniel Burns was assigned some difficult and disagreeable Sunday work, some confreres commiserated with him.

On this occasion he told a story of once being sent from St. Mary's Boys' High School, Calgary, out to a country parish. The pastor was feeling rather low and told him his life history. He was a Franciscan who had difficulties with his Superior and who solved the problem by obtaining an indult of ex-claustration. He told Father Burns:

"Whatever they tell you to do, do it, even if they order you to eat dirt. You will never regret it later one."

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One year when Father Vahey was stationed at Assumption College, he was appointed to give conferences to the Holy Name Sisters. Father Vahey was a forthright man, the Holy Name Sisters were reserved, even prim. The opening words of his first conference were:

"I am going to talk you about the Vow no one mentions, about the Vow that gives us the most trouble, the Vow of Chastity."

The young sisters sat up and some giggled. The older sisters grew more reserved. A new conference master was appointed.

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Canadian College,  
Rome.

December 1, 1962.

Dear Father Scollard:

Here's your letter. Having waited so long to comply with your request, I won't be disappointed if it doesn't find its way into print. After the deeply spiritual view of the Council given by Archbishop Flahiff, my tidbits will seem pretty material. However, I'll start spiritual, but I'll degenerate.

I was there in the Basilica for the opening. I stood five hours behind the papal altar, and the magnificence the ceremony can best be described by a list of the things I didn't see.

What I did see was priests trying to

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sneak in on other people's tickets and being told by officious functionaries to leave. I saw sisters trying to borrow the tickets of people already in the Basilica to give them to other sisters standing outside, and priests getting mad and bawling the sisters out. I personally incurred the censure for laying violent hands on clerics at least five times. At my suggestion a whole team of Italian women built periscopes with their mirrors to try to see over the papal altar which effectively hid everything from view.

I stayed because I was hoping that in the torrent of grace the Holy Spirit was going to rain down on the Council Fathers the congregation might get caught

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The people's time came, though, that night. The candlelight procession and the Pope's talk to the people that night didn't receive the publicity they deserved. I watched TV not knowing of the demonstration until too late. The procession reminded more than one of the Council of Ephesus. And the Pope's talk. Magnificent. I'm not going to try to reproduce it. I have in other letters, and what I write doesn't seem to catch the thing at all. It was a talk of a man to men, of a man who at that moment was evidently under the charismatic influence of the Holy Spirit. The key word was "fratelli"; no longer the "dilecti filii" of the ordinary papal discourse. At that moment he was

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in contact with the people. All the external reserve of the Papacy dropped off. As he said, "It is only through God's choice that one of us here tonight is called "Father"; we are all brothers." I mentioned to Father Baum the next day my feeling of the presence of the Holy Ghost, and he pointed out that the original meaning of infallibility was precisely the charism of the Holy Father when he spoke to the people.

Then the Council began, and we came back to earth. News was a problem. The releases of the official news service of the Vatican were tailored to fit the needs of children or idiots. Then certain prelates began lecturing the press. Fulton Sheen was one of

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them. The press were children inclined to be naughty, it seemed, and needed firm paternal admonition that the Council was a spiritual meeting, that differences of opinion were only about superficial matters, that one shouldn't speak of "blocks" in the Council, that the duty of the Press was to convince the world of the spiritual beauty of the Council. The Press began to talk back. Both Time and the Herald Tribune published articles complaining about the suspicious attitude of the official news bureau to the Press, about the inanity of the news releases, about the obvious leaks to Italian newspapers. In fact two Italian newspapers were giving a very circumstantial account of the main talks of each session, only

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retaining the fiction of placing the speeches in the mouth of the wrong man. The French newspapers have inside sources, too, it seems.

No one here can help but be impressed by the seriousness of the Fathers in addressing themselves to their task. I have it from one of the professors at the Biblicum, for example, that he has found the American Bishops eager to learn the facts of the Biblical controversy, open-minded, and trying to be very objective. In fact the Biblicum is distributing quite a bit of pamphlet literature, translated into several languages, to the various national groups of Bishops. The other side is pamphleteering too. Note too the articles that are appearing from

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time to time in Protestant journals of theology, expressing anxiety for the rupture in the recent good relationships among Christian churches if the Council condemns the recent biblical research. The initiative for at least some of these articles has come from the Catholic side, requesting such articles from their Protestant colleagues in order to impress upon the Fathers the gravity of such a step.

Numerous theological conferences are held around Rome, sponsored by national hierarchies, and given by such theological lights as Daniélou, Küng, Congar, etc. It is said that Spadafora, who wrote attacking the *Biblicum* recently, invited the Spanish American Bishops

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to a conference he was going to give. He was told they would come if he would invite some of the theologians he was attacking to appear with him and engage in discussion. He refused. It is said that when König, the Cardinal of Vienna, invited Rahner to come to Rome as his personal theologian Ottaviani tried to block it, and Adenauer called the Pope personally to intervene. It is further rumoured that Ottaviani put two theologians on Rahner once he was here to examine everything he said or had written looking for heresy. This is said to have brought about an appeal from the German Bishops in his behalf, and the Pope called the two men off. You know, of course, of Ottaviani's talk at the Council on the liturgical schema in

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which he went overtime and was stopped by the President. When he sat down there was great applause. When Ottaviani discovered they were applauding his having been cut off, he didn't return to a Council session for two weeks.

To get back to the work the Bishops are doing. Bishop Levesque told us one morning that if the Holy <sup>U</sup>host had as His purpose in calling the Council to give the Bishops a thorough course in all the fields of theology, He was achieving that purpose.

Perhaps it's too early to speak of a new spirit in Rome, but I was startled to hear on the Vatican radio two weeks ago an impassioned plea by a German

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missionary Bishop for the entire Mass in the vernacular.

A couple of jokes that are making the rounds of Rome. Cardinal Ottaviani complained to the Pope about Cardinal Godfrey of England, saying that the latter was too conservative. Then there's the question: If Ottaviani, Siri, and Ruffini were in a shipwreck, who would be saved. Answer: The Church.

The cleverest play yet: The Biblicum arranged for one of their doctoral candidates to publicly defend his thesis, and they invited a number of Cardinals and Bishops. Pizzardo, Tisserant, Leger, Ritter, Frings, Alfrink, Döpfner, Lienart, and two or three others were there, plus about 100 Bishops.

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The thesis was precisely on the literary form of the introductory chapters of Deuteronomy. All the non-Catholic observers at the Council were also present. When the grade of summa cum laude was announced there was thunderous applause. Archbishop Flahiff was there with Archbishop Pocock.

It is said that Archbishop Cabana has isolated himself from even his sympathizers in the Canadian hierarchy by his conservatism. On the occasion of the skit-night here at the Canadian College a week ago the English-speaking students put on a skit in which a nameless Cardinal figured prominently. His motto was Nihil innovetur. Bishop Pelltier of Three Rivers told me twice,

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once that night and once the next day, that the skit was perfect. Even his presence there at an event presided over by Leger was taken as evidence by some that his allegiance has shifted. (I know you won't publish a lot of this. It might be embarrassing if it got back.)

At the same skit-night when the show had finished at 10:45 Cardinal Leger arose and spoke for half an hour giving us his reflections on the meaning of the Council. I don't know whether I understood the meaning of the Council any better at the end, but I certainly understood why it was taking so long.

Hans Küng is coming to speak to us tonight. So far we have had the Abbot

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of Teizé, the Protestant monastery in France, Bishop Sheen, and the Bishop of Toulouse. Next week we will hear the Archbishop of Strassbourg, Weber.

The newspapers here are calling the rejection of the schema on De fontibus the defeat of Ottaviani. The day it was removed by the Pope, however, a constant stream of his conciliar friends visited him in the Holy Office to express their regrets. His manner is said to go against the grain in session. One Irish Bishop is quoted as saying: I don't know much about this problem of Scripture and Tradition, but I know if Ottaviani votes one way I'm going to vote the other. L'Espresso, a weekly, came out yesterday with banner headlines:

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THE DEFEAT OF OTTAVIANI. On the inside page with the article were the headlines: THE BIBLE RETURNS TO ROME. Actually the article was written by a liberal in the worst sense and condemns with Ottaviani, Trent, Pius X, Leo XIII etc.

There's the letter. Sorry it couldn't be more spiritual.

Yours in Christ

Bill <irwin>

(Transcribed from the original in the possession of the recipient.)

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St. Michael's College

Toronto

ARCHBISHOP O'CONNOR

In Toronto 1899-1908

**Incidents:—**

There are none, except such as resulted from a strict adherence to a policy.

St. Francis, Holy Family, St. Anthony, St. Monica parishes were established during those years. A new church was erected in St. Helen's and St. Peter's parishes and St. Patrick's. Archbishop would permit no building to be erected until two-thirds of the cost was safely on deposit with some bank.

The population of the diocese, according to the civil census of 1901, was 58,000 just a little more than one third

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the present population.

Because of the continued stable population none of the religious congregations, men or women, did any building unless St. Michael's College.

Rt. Rev. J.J. McCann was Vicar General. Rev. J.M. Cruise was secretary. There were no Monsignori.

All theological students attended the Grand Seminary of Montreal. No exceptions. The collection taken up annually in support of this was generally about \$3,000.

Picnics, bazaars, concerts, entertainments, etc. for the purpose of raising money were all abolished with the exception of the annual picnic in aid of

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the House of Providence and a "Xmas Sale" conducted by Catholic ladies just before Advent in aid of the Precious Blood Monastery.

There seemed to be no scarcity of priests. St. Michael's College was rarely called upon to supply, unless, perhaps in the summer when certain pastors were absent on vacation.

Holy Name Society was established in St. Basil's Parish, October 1904 and very soon after spread over the diocese. Its first parade through the streets of the city was on the feast of the Holy Name 1909.

Father Canning was inspector of religious instruction. This was a real thing. It meant his examining person-

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ally of the children of every parish.

During Archbishop O'Connor's term in Toronto came the Motu Proprio of Pius X on church music. The Archbishop's immediate response took the form of putting females out of the larger church choirs and banning the theatrical music then in very common use.

All I can think of.

M.V.K.

(Transcribed from the original in the General Archives. Letter was addressed to Father Robert Scollard when he was writing a biography of Archbishop O'Connor.)

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FATHER E.J.McCORKELL, LETTER 1947 171

November 28, 1947.

Rev. D. Mulvihill, C.S.B.,  
St. Joseph's Mercy Hospital,  
326 North Ingalls Avenue,  
Ann Arbor, Michigan.

Dear Dan:

I phoned Sister M. Avila on receiving your letter. Betty seems quite recovered, Deo Gratias — but what was it? Apparently now it is certain that it was not a cerebral hemorrhage (is that the way to spell the pesky word?) and once more we can say Deo Gratias. Such things are not fixed up permanently.

Come yourself at Christmas and see about it.

Father Ryan felt or rather underwent a fainting spell on Wednesday night in his room — so he reported — during

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St. J.

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which he passed out for a considerable time. Nevertheless he made so little of it that he took occasion to come to the city with the brother of Father Agius the following day. On the return, however, when very near home the fainting recurred and he had to be carried from the car to his room. The local doctor was summoned and found him apparently recovered. He stayed in bed, received Communion and ate well at breakfast on Friday. The doctor, returning, found him with no sign of heart attack, and doubted if he had had one. He ordered him to stay in bed, but said his heart was as good as the doctor's (himself). After his dinner (in Bed) he chatted for an hour with Novices and priests, and put them out at two or

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two-thirty, refusing the suggestion to have the door left ajar. He wanted to say Office and sleep. (Most of us mingle the two) The Novice who brought him his supper at six found him apparently lifeless with the breviary in his hand. He was still warm, and the doctor was again summoned, and stated that it could not have been more than a few minutes since his heart had ceased to beat.

Father W. Roach preached a very fine sermon, stressing the way he helped to pull Assumption out of the financial morass.

Father Ryan exemplifies better than any other I know the heroism that is often required in answering the divine call

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to the priesthood. It is difficult for us to realize today what obstacles were in the path of a boy who, eighty years ago, wanted to be a priest. He was the youngest of his family, but neither the parents (who had little but their Irish faith) nor the older brothers could give more than sympathy. Teaching school seemed to be the only way to provide the means of answering the call which he heard like a song in his heart from the beginning. But that meant at least delay, if not discouragement and temptation to abandon the attempt. The first school at some unspellable, if not unspeakable, place north of Orillia, had to be given up at Christmas in the face of Protestant bigotry. The second one in the wilds

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of North Hastings was too remote from Holy Mass and the priestly guidance which his clerical soul craved. Even the third one at Rathburn where he found life-long congenial friends was so ill-paid (like the others) that when he went to St. Michael's in January, 1891, (I think it was the very day I was born) his accumulated savings from the three starts at teaching were not more than enough to tide him over till the end of the academic year. But he hoped to become an instructor the following year on the College staff, as Frank Duffy, his Cobourg buddy, with his greater aggressiveness and more direct approach, had succeeded in doing for himself a few years previously. But the example of Duffy and even his dip-

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lomacy which must have been considerable even then were not sufficietn to overcome the hesitancy of the Superior who, at the end of the year, saw mainly John Ryan's backwardness in Latin, and possibly the shyness which in a manner he retained throughout life. He was rejected for the staff and, though without malice, the door was literally slammed in the face of his holy ambition. He returned to Cobourg washed up. But Divine Providence intervened. Several members of the College staff who had sensed the sterling worth of John Ryan prevailed on Father Teefy to give him a trial. It was evidence of the greatness of Teefy that he was able to change his decision and not only to change his decision, but to change his mind, for

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he afterwards came to admire and love John Ryan as one of the most reliable on his staff. The obstacles to the priesthood were now over. The Basilians had found a subject who was not only to persevere but to hold nearly every position of importance in the Congregation, before his career closed. The Bishop of his diocese manifested a belated interest when he found a young man ready for theology, but he lost interest promptly when he discovered that this young man could not pay his way. The diocese was poor. John Ryan was glad that Providence had once more intervened to speed him along the way to the Basilians. But he never lost interest in his native diocese, nor his affection for it, an affection which



was reciprocated. Only a month before his own death (less than a month) he attended a clerical dinner in Peterborough in honor of an old classmate, the Vicar General, and received the enthusiastic applause of the priests as he stood to answer the roll-call of distinguished visitors.

Frank Duffy and John Ryan played together in the streets of Cobourg. They were very much alike in their Irish faith, their poverty, and their determination to become priests. They had to be self-made men, if they were to be made at all. Divine Providence, which habitually chooses the weak ones of the world to confound the strong, stooped to claim them for Its own. St. Michael's College became the nursery

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of their vocations. For Frank Duffy it was the gateway to the wider world which centered in New York, and his fame was ultimately trumpeted on several continents. Today his effigy in Times Square broods over the cross-roads of the busy world where his priestly life was lived. For John Ryan St. Michael's was the gateway to a humbler role with the Basilians. The only monument to his memory is the humble one over his grave. Yet his portrait at least may fittingly be hung in many of our houses. Though less celebrated than his famous boyhood companion, Basilians at least may be excused for thinking he did an equal amount of good in the world.

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FATHER E.J.McCORKELL, LETTER 1947 180

Father Ryan died suddenly with his breviary in his hand, opened at the Te Deum. One likes to think that he intoned it for the angelic choirs.

Faithfully yours in Domino,

Very Reverend E.J.McCorkell, CSB  
Superior General.

(Transcribed from the carbon copy sent to Father Scollard with this heading in Father McCorkell's handwriting:

"Fr. Scollard: You might reserve these paragraphs about Fr. Ryan for the Basilian Annals 1949!")

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St. Thomas High School  
4500 Memorial Drive  
Houston 7, Texas.  
Nov. 18, 1946.

Dear Eugene and Harold,

Blame Father Sullivan, he has been sick for the past two weeks and it has meant the using up of my spare moments. I hasten tonight to answer you, yet feel that I have little which will help.

The recent graduates have almost all been in the war and have earned grand reputations for themselves — one or two got as far along as Captains, many were Lieutenants and numerous other positions. It is encouraging to know that these boys are returning to school. U of D gets the great majority. About 40 are dead and reign in heaven with the Master. I have no way or lists by

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which to determine how many have entered the professions but do know that last June five doctors graduated who had attended C.C. Dr. Chester W. Watts '38; Dr. John Watt, M.D.; Dr. Nettra, '40; Dr. Trader, '36; Dr. Shroupski, D.D.S.; Lazashi, D.D.S. Lawyers — J. Hathaway, B. McInerney, R. MacDonald, there are others whose names I do not recall. Dr. Koval, M.D. Bob Lipski was an accountant in the Air Force. Priests — two were ordained for Detroit recently, Fr. O'Grady and Wlater Staniwich. There are two others in Detroit and about 1/2 the Basilian scholastics are C.C. boys. If I had a list of these boys I could mark it as far as I know them. I think you can say with veracity that C.C. will be well

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represented in all the professions. If you send me a list of the lads I shall be glad to tell you of their whereabouts as well as I know them. I only regret that I am so unable to help as I would like to such two fine young men as yourself and Mr. O'Leary. We did have a grand year together.

Give my best to Father Dillon.

Sincerely

J.W.E.

(Transcribed from the original written by Father Embser to Messrs. Eugene Burbott and Harold O'Leary to help them in their thesis on the early History of Catholic Central. Letter given to Father Scollard by Father Burbott along with other material for this thesis)

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UNITED STATES FLEET

Advanced Amphibious Base

Navy 416, F.P.O., New York, N.Y.

Jan. 31, 1945

Dear Father McCorkell:

Sent you a letter last week with the annual report which the naval chaplains submit to the Chaplain Division in Washington. The copy which you will receive is a duplicate.

Enclosed are the snapshots which were misplaced when your letter was mailed.

Dartmouth, my present station, is a quaint ole English town with all the traditions and folklore. It is also the seat of learning for the British Naval Cadets. Many of the young cadets come from the wealthy class. The past Kings of England from King George V to

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the present one have attended this College. It is highly endowed and the only reason why it was given over to the Navy is that the place was too close to the coast and in direct fire of enemy planes. It had been struck by the Jerrys but the damage was negligible because one of the Blockbusters didn't go off. We expect to be on the move within a few months. Where? None of us know. I tried to contact Father "Marty" <W.B. O'Toole> but I was told that his Hospital Unit had gone to France.

I would like to have the recent address of our confreres in the service, especially those that may be in England. So far, I haven't had much time for travel-

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ling but I did see London when I visited my brother Louis at his Air Base north of the Big City. At that time I witnessed 3 - V - I over the city. The people seemed to give no notice to the Buzz bombs unless they heard the motors shut off. Then there would be a frantic rush for the air raid shelters. The V - 2 are more deadly and destructive because there is no sound until they strike. Viewing the famous spots of London — Parliament Buildings, Big Ben, Trafalgar Square, Hyde Park, the foggy Thames and surroundings, the Tower, etc. brought back memories of the days at St. Mikes and Assumption studying English Prose and Poetry. They took on new forms and colors.

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Well Father, I would enjoy receiving news of Padres and give them all my best regards and may God bless you all. Asking a prayer and memento in your Masses, I remain

Your obedient subject and confrere in  
Christ,

John F. Onorato, C.S.B.

(Transcribed from the original in the general archives)

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U.S. NAVAL ADVANCED AMPHIBIOUS BASE

Dartmouth, Devon, U.K.

January 24, 1945.

Very Reverend E.J. McCorkell, CSB  
21 St. Mary Street  
Toronto, Canada.

Dear Father:

The last letter that I received from you was the circular letter concerning the Greater St. Basil Seminary which will be conceived and brought into realization after the present crisis which I hope will be over soon.

My duties as a Navy Chaplain have been various and quite different from the school room. The problems have been difficult at times but by the grace of God, many of the problems which came into my office have been solved. I am

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enclosing a resume of the work done.

This will give you a fair idea of the ground covered. A similar copy has been sent to our Chaplain's Division via the Secretary of the Navy — Washington, D.C.

My work in Plymouth with the 69th Seabees was rather rugged as one of the snapshots enclosed will show. I was fortunate to see our old establishment where Father Player and many of our confreres of days gone by went to school and later joined the Order. Canon Gaynor whom I and Father Lowrey met (tho' at different times) is an alumnus of the Basilian school. Father Lowrey had been to see him a month before I arrived in Plymouth. He was on a tour. Canon Gaynor is a gracious and lovable char-

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acter. His appreciation of the Basilian Fathers is Ace-High.

After two months service with the 69th Seabees, I was transferred to the U.S. Navy Base in Dartmouth. Here conditions and quarters are rather on the Deluxe side; our Navy has taken over the British Royal Navy College (The Annapolis of England). The building, spacious grounds, gymnasium hospital, repair units for damaged ships, comprise the U.S. Navy Base. The Chapel attached to the College is grand and a fitting place to say Mass and conduct the different services. The chapel holds about 400 and is well attended.

While in England, I was not able to contact Father Lowrey, Lynch, O'Toole or Hartmann. From the latest reports from

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our House in Rochester, I have heard that Father Lynch is now in India. Father O'Toole is in France. I met Lt. Fred Dell, a St. Mikes graduate who is doing very well with Commodore Kerns staff. I was also happy to contact my young brother Louis who has been overseas going on three years. He paid me a visit at Dartmouth, and we had a very pleasant time together. I hope that you are receiving the allotment which I made out to the Basilian Fathers and also the Mass stipends for the intentions which Father Duggan has sent me. I have been saying the Sunday Mass for the intention of the men.

With best regards to all the confreres and a remembrance in your prayers, I

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Your subject and confrere in Xt.

John F. Onorato, C.S.B.

(Transcribed from the original given  
to Father Scollard by Father McCorkell  
and later placed in the General Archives)

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HEADQUARTERS 4th CANADIAN ARMORED BRIGADE  
Canadian Army Overseas.

France, 29 Aug. 1944

Dear Father McCorkell,

Things have been going along well with me although we had a rough time at first and went through some real war and it really is hell on earth. All our worries about getting the men to the sacraments have disappeared and all are glad to see me come along. It is remarkable what a few mortars and 88 mm shells do to our men. To get closer to my men I moved out of H.Q. to a casualty clearing post of the Light Field Ambulance which travels close to Brigade Tactical H.Q. One of the worst features of it is that I cannot bring my vehicle up where I am and it is always

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back many miles so I am not able to get Mass in every morning even when static. So I carry the Blessed Sacrament with me when there is a chance to see my men. I go from tank to tank or carrier to carrier and ask for the Catholics. When they were in a resting place one weekend they were continually shelled so I had to slide into a slit trench with the men a number of times. In one good slit trench I had a dozen men come to me individually for Confession and Communion. I kept the names so it was a bit of a consolation when I had to bury a few of them later in the week. But it still doesn't feel quite right to be sleeping in a slit trench with the Blessed Sacrament in your tunic pocket.

Have only seen Tom Mooney <priest of

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Kingston Archdiocese, class of 1928, St. Michael's College> once. He is about the same as I, but with the Heavy Field Ambulance.

The other day as we were about to move, I was at my vehicle with Father Al Butler of St. John, N.B. Just as I was about to remark that this country was so beautiful that it reminded me of some of the nicer parts of Ontario, he beat me to it with this: "Gosh this reminds me of the better parts of N.B." We get the papers a couple of days late. It is great to read in them that France is all taken and the Germans gone while we are still being shelled or fixing arms and legs destroyed by shrapnel or burying fine young men killed by fire. But things are going real well.

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Bill Storey's death was a schock to me. I shall never forget his help in the busy days at St. Thomas and his work on the new building and the worries he helped me through. Also noted Ed Tighe's. We were in Novitiate together. Enjoyed the Annals. Many thanks for calling on mother so kindly. Fred is still in England if the buzz bombs have not got him yet. Well, Father, best to all. I thought many nightes I was going to be the third of the three to go but next day I learned that a lot of the shells were going the other way and I am still here.

Best to all,

Bob Lowrey.

(Transcribed from the original given to Father Scollard and later placed in the General Archives)

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FATHER W.B. O'TOOLE, LETTER 1944 197

HQ. 15th REPLACEMENT DEPOT  
APO 67 c/o Postmaster  
New York, N.Y.

December 31, 1944.

Dear Father McCorkell:

After a hectic check-up of my records the score stands as follows. My last letter drifted towards Canada on the 20 November. I had no idea it was so long ago. And this is New Year's Eve. Some of my mail has begun to catch up with me. Your letter of 27 September crawled out of its fox-hole and arrived promptly on the 7 December. Your second letter forwarded 3 October followed the usual routine and got here on 21 December. This evening I'm making up my monthly reports and so it is time to write again, a task I thoroughly enjoy



for all your letters have made me feel that the Community is very near to me and I can tell you that it is very dear to me. Nowhere have I seen many or any men who reach the high standards of our own men, (myself of course excluded). But then I haven't had the good fortune to meet many of the Padres and comparisons are always unfair and I know all the Padres here are doing their very best often under difficult conditions.

First of all Marty is very well and in the best of spirits. I still repeat that the powder of the classroom has an unfailing attraction for me and the sooner this mess is over the better for us all. And I repeat I can't get back too soon to suit me for I miss the peace and the security of the Community. God

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has certainly been good to me so far. There have been many crosses but He has given me the spiritual insight to accept them in the spirit in which they were sent. One would like to feel he will return a better religious and a better priest than before he left. Now I understand what are the really important things in life. It was just about a year ago we left for overseas. There was danger across but now it is intensified. We live here in constant danger. At present every place in France is a potential combat zone and when the zero hour comes I know that I have the prayers of the Community to sustain me and give me the necessary confidence and courage to play the part of a priest of God. How awful are its responsibilities! This is a hectic existence at present. Nothing

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seems to make sense and it is hard to understand the stupidity of people who have no other aim in life than to main and kill or be killed. How freighted the atmosphere is with hate. One wonders if the glow of victory — when it comes — will dissipate the fog of hate. As I write I have grave doubts if I shall be home by next Xmas.

Mother was most pleased that you and Father Dillon visited her this Fall. It is these little acts of kindness that help us over here in our loneliness and I assure you a priest's life here is very lonely. It seems at times as if the faith has grown so cold that men will not make the effort to appreciate or understand that there can be such an entity as an Ambassador of Christ. And I

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am not being pessimistic either. I was sorry to hear of the death of Father Dillon's mother. Father Scollard sent the news on. Will you tell Father Dillon I shall say a Mass for her over here in France tomorrow, New Year's Day, for the repose of her soul?

It was no freakish bomb that separated me from my duds and my breviaries. To date they have failed to show up. When it came to the time for the Pars Hiemalis, I had to send the Pars Autumnalis back to England. Then I sauntered out to a little French town to browbeat the French curé into loaning me one. He could speak a few set phrases of English; my own knowledge of French was on a par and so recalling that once upon a time I used to teach Latin and feeling it

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must eventually serve some useful purpose, I launched forth into a rich Ciceronian style with a distinct Torontonensian flavor. He used the French accent. Each sentence proved to be a curious and humorous conglomeration of French, English, and two styles of Latin. My pronunciation of "Exercitu" had him stumped. But I got the Office Book and so am safe till Pars Verna rolls around. Bob Scollard has definite instruction to get that edition.

Conditions here are rugged to an extreme. I haven't been warm since arriving at the Depot. Just a table for an altar stuck up in an open spot with one eye on the sky. Couldn't say Midnight Mass for reasons. First it is to try to get the men available for Mass. Hear a few

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Confessions before Mass, give general absolutions, and Holy Viaticum, and then try to catch as many as possible after Mass. But they are here such a short time. Benedictions are out of the question. All you seem to do is say good-bye to them. At Mass my hands and feet are so cold they are ready to drop off. Since the lads are no longer playing for marbles they are beginning to get a different idea of spiritual matters.

Practically every cent of my money is going Toronto-ward. My French has not improved for there are none of the social contacts possible. Wonder if I'll ever get used to a bed again with SHEETS. Sleep here in a bedroll and eat out of messkits wherever one can find a place. Now it is time for me to call quits.

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My best to all the confreres, yourself, Father Dore and Father Scollard have been my only correspondents. Wouldn't it be a good idea if some of the confreres would write once in a while?

This would be a charitable service keeping us in contact with the Community. Thanks for the prayers, we need them.

Marty.

(Transcribed from the original given to Father Scollard by Father McCorkell and later placed in the General Archives)

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## GENERAL COUNCIL AGENDA, NOV. 1962 205

AGENDA FOR THE GENERAL COUNCIL MEETINGS  
BEGINNING NOVEMBER 14, 1962, 9:30 a.m.

1. Reading of the minutes of the meeting of October 9-11, 1962.
2. Business arising out of the minutes and not on the agenda.
3. Calls to Orders.
4. Preliminary consideration of annual appointments for 1963-1964.
5. Consideration of the date of Father John Warren's retirement from the Chaplain Service of the R.C.A.F.
6. Call of Father Auguste Marcou to the Vow of Poverty.
7. Revision of the Local Council's part of the Novitiate Application Form (yellow sheet)
8. Guidance for Local Houses in the application of Article 249 of the Gen-

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- eral Rule on the reduction given relatives of Basilians in schools.
9. Report of the Supervisor of Secondary education.
10. Report of the Director of Studies.
11. Report of the Treasurer General.
12. Report on the Rochester House of Studies.
13. Report on the St. Clair Avenue property of St. Michael's College School.
14. Financial permissions for Catholic Central High School and St. John Fisher College.
15. Report of Father Coughlin on the school system in the Archdiocese of Montreal.
16. Report on a possible foundation in Edmonton.
17. Report on the re-organization of Assumption University of Windsor.

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18. Report of the Committee on a monument for the Basilian Plot in Holy Cross Cemetery, Thornhill.
19. Report of Standing Committees on the Rule; Formation; Provinces.
20. November Masses for deceased members of the General Curia.
21. Other New Business.
22. Date of next regular meeting in December.

(Transcribed from the original)

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